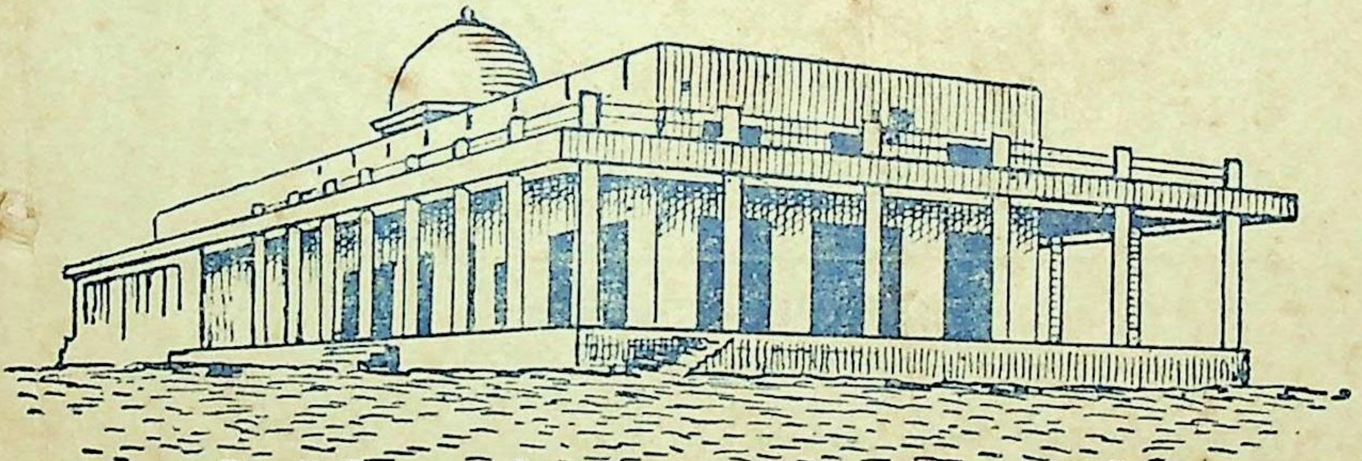
1/79

Pathway to God

(*A Quarterly Journal of Spiritual Life*)

卐

आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR, BELGAUM.

ACADEMY OF COMPARATIVE PHILOSOPHY AND
RELIGION, BELGAUM.

Vol. XIII) January-1979 No. 2

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PATHWAY TO GOD

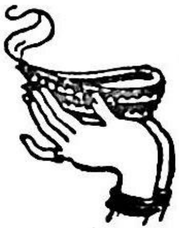
(A Quartery Journal of Spiritual Life) .

" One God, One World, One Humanity "

Vol. XIII January, 1979 No. II

गीतामहात्म्य

गीता स्वधीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्मात् विनिःसृता ।।



Greatness of Geeta

Geeta that gushed forth from the lotus-like lips of the God having a lotus plant springing up from His navel (Vishnu i,e; Krishna), should be thoroughly studied. This done, one need not bother one's self to study other extensive philosophical Scriptures.

Geeta mahātmya

Academy of Comparative Philosophy & Religion
Belgaum. II

Public Trust : Founded by Sri Gurudev Ranade,
Saint of Nimbal.

⁂

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Aims and Objects of the Academy :

To work for the spiritual unity of mankind and consequent peace and god-will upon earth, bringing together intellectual and spiritually-minded persons through —

1. Spiritual Symposiums,
2. Study and Research
3. Lectures,
4. Meetings and Conferences, and
5. Religious and Philosophical Publications.

⁂

Editorial

In pursuit of World-Unity.

Man has been entertaining the Vision of World - Unity since times pre-historic. But, as in the case of his God-worship, the method and motive behind it have changed from time to time.

In the dark ages, man used to propitiate God by offering animal sacrifices – nay, even human sacrifices in stray circumstances. Similarly man's first ways of securing World-Unity consisted of invasions for territorial possessions and political supremacy, entailing tremendous man-slaughter.

In the second stage man began to worship God by offering flowers, fruits, delicious dishes and prayers. Man's efforts at World–Unity by the predominance of a particular religious belief, e. g. Islam, christianity, Buddhism, or Hinduism, by propaganda, education, medical and monetary help, corresponded to the second stage of man's God-worship.

In the third stage, God–worship took the shape of charity, beneficence to the needy and the manual service of the ailing and the afflicted. Efforts at World-Communion by free-trade, and mutual immigration of population symbolize the third stage of man's efforts at World-unity.

The final stage in man's God-worship began, when man began to understand that the highest worship of God is to recognize Him as all-pervasive and worship Him in everything. So. the final stage in man's pursuit of World-unity will come, when the competing and confronting nations of the world will learn to recognize the essential unity of the Human – Soul, whatever part of the world he may happen to occupy.

In this connection, we would like to draw the attention of our readers to the article " भगवद्गीतेची अद्भुत रम्यता" in the Marathi section of this issue. We believe, it wil convince them that the भगवद्गीता's appeal is to the whole humanity of the world, and not to the followers of any particular religious ism, thus paving the way for World-Unity.

◆ ◆ ◆

Celebration of the Geeta Jayanti

The Geeta Jayanti was celebrated for three days from 8th December 1978. On this occasion, the programme every day consisted of chorus recitation of the Geeta in the morning, singing of Bhajans in the after-noon and lectures by eminent persons in the evening. About eleven persons participated in chorus recitation of the Geeta. On the 18th Shri Kinajwadekar gave a lecture on the teachings of the Geeta and meditation. On the 19 th and the 20th Shri Digambarpant Parulekar gave lectures on the Geeta and the Bhakti cult. As in the past, this year also Geeta recitation competitions were conducted for boys and girls, wherein

88 competitors participated. All of them were well prepared. Shri Tukarambuwa Munagekar of Alandi gave away prizes to the successful competitors at the closing function, and a talk on the role of Geeta in the cultivation of good habits. In all 15 prizes were awarded and all the competitors were awarded, each a copy of the Bhagwad Geeta.

x x x

I

BHAGAVADGITA AND MYSTICISM ABHINAVAGUPTA'S VIEWS

Dr K. Krishnamoorthy
Professor and Head of the Department
of Sanskrit, Karnataka University, Dnarwar

Commentories and expositions of the Gita are a legion. Most of the ancient ones are those written by the followers of the Vedic tradition, while the bulk of the modern ones are written from different standpoints such as text-critical scholarship, Socio-political philosohphy, and theistic religion. Almost every generation in India has seen some. new contribution to Gita studies in the regional languages. And perhaps there is no language Indian or foreign, which does not have a translation of the Gita. Thus we have today a vast library on this small text and a plethora of doctrines which cause nothing but confusion and bewilderment to an ordinary reader.

The Gita may be an independent epic poem within the voluminous epic Mahabharata breathing the rasa of 'Bhakti' or devotion and 'sānta' or tranquillity. It may be an authoritative text on ethics, helping one to distinguish the good from the bad ways of behaviour. It may be a study in psychology analysing personality-types It my be a religious scripture of Hinduism It may be an amalgam of several strands of philosophical opinion–Advaita, Visistadvaita, dvaita etc.It may embody universal theories of Socio-political significance. It may be all these; but it is basically an expression of mystic and esoteric wisdom according to Abhinavagupata; and its hidden essence can be fully felt only by one who has come under the grace of a mystic *guru*.

Abhinavagupta was not only a great thinker and literary theorist but also a great votary and philosopher of Kashmir Saiva mysticism. He lived in Kashmir about 1000 A. D. and produced a number of works of outstanding merit on poetry as well as philosophy. The credit of arriving at a workable synthesis between Saiva Agamas of Tantras on the one hand the Vadantic shools on the other was largely his. He studied under several *gurus* or adepts in mysticism and was universally admired as a *siddha* or perfect saint during his life - time. Popular legend has it that he walked along with his disciples bodily up to Kailasa through a rock cave in Kashmir, hallowed by his name even today.

Abhinavagupta's commentary on the Gita (published in the Nirnaya Sagar Press Edn. With Sankarabhasya and several other commentaries, 1936, Bombay) is at once very samll, concise and illuminating It is not prolix or voluminous In fact, it leaves the major portion of the text unexplained. It selects for special comment only a few important verses and these comments are uniformly illuminating as they are based on felt experience on the one hand and the mystic *guru - paramparā* on the other (1) It is rightly called -' the Revealer of the hidden meaning' (*Gūdhārtha-prakāśaka*) and the earlier commentators are all categorised summarily as " Prākṛtas " or ordinary folk (2)

1. THE ULTIMATE AIM

The ultimate aim or concern of the Gita is to expound fully the pathaways to ' Mokṣa ' or Final Emancipation, because that happens to be the main purpose of the Mahabharata itself, the whole, of which the Gita is but a part. The speciality of the Gita lies in its thoroughgoing dedication to that single purpose, unlike the other portions of the Mahabharata, where treatment of 'mokṣa' is only incidental. (3)

2. TEACHING MEANT FOR WHOM ?

The Gita teaching is not for the wholly ignorant or for wholly perfected persons. It is designed only for those who have a bit of wisdom as well as ignorance, but dogged by doubt as they are unable to come to a clear decision The Gita helps them to get over doubt. That is why the Gita begins with the dilemma of Arjuna on the battle-field. The state of perfect bliss is reached when both worldly knowledge and ignorance, good and evil, are transcended. (4)

3 MEANING OF SANKHYA AND YOGA.

' Sāṅkhya ' is perfect knowledge ' yoga ' is perfection in action. Both are identical at the core as they relate to Brahman. Actions cannot bind one to 'saṁsāra' by themselves; bondage is due to the mind which prompts the actions So one binds oneself.5 (5)

4. " PUṢPITĀ VĀK " (II. 42) measn the talk of the body as entitled to the reward of heaven by performance of Vedic rites (6) This verse cannot be a censure of Vedic ritualism. Were it so, there would be no basis left for deciding ' svadharma.'(7) What is censured is the craving of rewards by performing 'karma'.

5. The Yogion is one who is unaffected and extraordinary even when he is engaged in worldly activities.(8) What is praised in II. 69 (Yā-niśā ...) is the spirit of the yogin as distinct from the spirit of the layman though both perform action. The yogin need not starve the senses; he can indulge them when he is out of the 'samādhi' or trance. Depending on the selfish or unselfish spirit, the actions became binding or releasing. Attachment is saṁsāra; detachment is release. Passions cannot raffle one who has tatsed the Absolute bliss. (9)

6. THE KARMA - AKARAM DILEMMA.

It gets itself solved by identifying oneself in spirit with the worshippers though one is not actually worshipping God any time himself. (10) This is the tradition of *Gurus* like Somānand Vasiṣtha.

7. THE CENTRAL TEACHING OF THE GITA.

Is containd in verses IV. 24 and the following (Brahmārpaṇaṁ ... etc). It cannot be realised without the grace of a *guru*. Until that time it would be like a painting in the sky.(11) Experience is beyond words.

8. In IV 34 is the Lord suggesting that Arjuna should seek help from other jnanin ?

'No' says Abhinavagupta. One's own enlightened senses are metaphorically implied here as per the dictum 'Yoga itself is the teacher of Yoga'. (12) Its essence is an attitude of 'Samatva' or universal equality. This attitude itself is enough to vouchsafe 'mokṣa'.

9. The gist of the Sixth chapter

Is that mere karmayoga is of no avail if it is not accompanid by devotion to God. (13)

10. VIII. 5-6-7

Should not be understood as a mandate that one ought to remember God at the moment of death to reach Him. If he has remembered God throughout his life, naturally he might think of God at the hour of demise also. But actually, he might die in a coma too without any awareness. How, where and when one dies is not so important in deciding one's life. (14)

11. No kind of devotion or ritual learning or deed is conducive to the dawning of inner bliss which is the Absolute or supreme state. One must aim at it. (15) It is an ocean of bliss.

12. Spiritual Eligibility.

In IX 32 the Lord openly assures one and all that women as well as low – born persons are as much eligible to divine grace and 'mokṣa' as the so–called higher castes. Here

Abhinavagupta forcefully observes that one cannot restrict the infinite mercy of the Lord which flows out to the redress of even beasts and birds in distress as instanced in the story of Gajendra–mokṣa. Abhinavagupta redicules the conventional and orthodox interpreters for denying equal opportunity to all for spiritual fulfilment. (16)

13. Absolute bliss is termed rasavesa. It is a deeply felt experience which cannot be had without the grace of a guru, and descent of divine grace from above. (17) Hence constant practice is enjoined on the aspirant. Complete self–surrender or atma-nivedana is the teaching of all Saiva Agamas. (18)

14. Rasavesa conditioned by fervent devotion makes one equal to a gunatita though he is engulfed in 'gunas' because the ego-sense is lost. This is the sum and substance of Ch.XIV.(19)

15. In the eternal Asvattha (XV. 1-3) the leaves and the upper branches represent the Vedas and the gunas. They are not to be destroyed. Only its netherworld roots of karma deserve destruction (20) Since Ch. XV closes with the words ' iti guhyatamam sastram', its teaching is over at this point. The following Chapters are just recapitulatory and incidental. ' Daivi sampat' is only another name for perfect knowledge.

16. Self-realisation is like a lion's presence in a cave which drives away to a safe distance deer and other animals. The mind will not play any pranks near a sage. (21)

17. Did Arjuna achieve Brahma–consciousness?

An emphatic 'No' is Abhinavagupta's answer, when he says at the end that his delusion is gone and that his memory is revived, he is only hinting his duty as a warrior, he will not shirk. Otherwise there would be no battle, and no need or an 'Anugitā' later.

Such is the happy reconciliation of Jñāna, Bhakti, and Karma effected by Abhinavagupta in his mystic vision of Śivādvaita. He has also successfully brought a synthesis between the claims of 'bhoga' and 'yoga'; 'yajna' as a ritual 'yajna' as a spiritual symbol.

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1. Bhattendu Raja and Bhuttraja are two gurus actually named.
2. ताम्वन्यैः प्राकृतैर्व्याख्या कृता यद्यपि भूयसा ।
   न्याय्यस्तथाप्युद्यमो मे तग्दूढार्थप्रकाशकः ॥ Initial verse.
3. यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीतये ।
   तथापि भगवग्दीताः सम्यक् तत्प्रात्पिदायकाः ॥
4. विद्याविद्योभयाघातसंद्यट्टविवशीकृत : ।
   युक्त्या द्वयमपि त्यक्त्वा निर्विवेको भवेन्मुनि : ॥
   – Op. cit. end of ch I
5. न हि कर्माणि स्वयं वघान्ति जडत्वात् । अतः स्वयमात्मा कर्मभिर्वासनात्मकैरात्मानं वघ्नाति । - under II. 39; also
   न क्रियारहितं ज्ञानं न ज्ञान रहिता क्रिया ।
   ज्ञानक्रियाविनिष्पन्न आचार्यः पशुपाशहा ॥ cited under III. 4.
6. वाचं = देहात्मिकाम्, पुष्पितां = स्वगफलेन व्यत्पाम् ।
   — Loc. cit.
7. यदि तु वेददूषणपरमेतदभविष्यत् प्रकृतं युद्धकरणं व्यघटिष्यत, वेदादन्यस्य स्वघर्मनिश्चायकत्वाभावात् ।
   — under II. 45
8. योगी च सर्वव्यवहारान् कुर्वाणोऽपि लोकोत्तरः ।
   — under II. 69
9. परिपूर्णस्य खण्डनाभावान्न क्रोधादय उदयन्ते ।
   — under III. 43

10. पूजनान्नास्ति मे तुष्टि: नास्ति खेदो ह्यपूजनात् ।
पूजकैरविभेदेन सदा पूजेति पूजनम् ।। इति सोमानन्दपादा: ।
.... अत एव वसिष्ठपादैरपि पूजकैरविभेद इत्युपदिष्टम् ।

— under IV. 18.

11. मुख्यसंप्रदायक्रममन्तरेण नैतन्नभश्चित्रमिव चित्तमुपारोहर्तीति न वयमुपालम्भनीया: ।

— Loc. cit.

12. "योग एव योगस्योपाध्याय: "

— under IV. 43.

13. न च निरीश्वरं कर्मयोगमात्रं संसिद्धिदम् ।

— under IV. 46.

14. तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोसौ विगतज्वर: ।।

— Loc. cit.

15. वेदान्वेद न वेद शाम्भवपदं दूयेत निर्वेदवान् स्वर्गार्थी
यजमानतां प्रतिजहज्जातो यजन्याजक: ।
सर्वा: कर्मरसप्रवाहविसरा: संवित्स्रवन्त्यो ऽखिला: स्वात्मानन्द-
महाम्बुधिं विदधते नाप्राप्य पूर्णां स्थितिम् ।।

— under IX. 25.

16. .... असत्प्रलापिन: हास्यरसविषयभावमात्मन्यारोपयन्ति....

— Loc. cit.

17. तीव्रतरभगवच्छक्तिपातं चिरतरप्रसादितगुरुचरणानुग्रहं च विना दुर्लभ आवेश इत्यभ्यास: ।

under XII. 10.

18. पारमेश्वरेषु हि सिद्धान्तशास्त्रेषु आत्मनिवेदनेऽयमेवाभिप्राय

— under XII. 11.

19. लसद्भक्तिरसावेशहीनाहंकारविभ्रम : ।
स्थितेऽपि गुणसंमर्दे गुणातीतसमो यत : ।।

— under XIV, Last verse

20. अधो रूढानि मूलान्यस्य छिन्द्यादिति ।

— Loc cit.

21. See under XVIII. 61.

THE JNANI IN THE BHAGAVAD-GITA.

K. E. Parthasarathy, B.A. Madras

The Gita is the divine song of love and is the cream of the Upanishads. It was meant for not only Arjuna but also for the whole world. It calls to humanity to shed its ignorance and sinfulness and enjoy sweetness of divine life and love.

Shri-Krishna is the very embodiment of grace or *krpa* and is a *Sarvalokarakshaka* or Divine Saviour of all. He guarantees eternal blessedness to every one who seeks refuge in God. In the Gita, he has stressed again and again that divine life is the birthright of every man as a son of God and that he can regain his godliness at any stage of his life.

According to Krishna there are four kinds of devotees. They are–the man in distress,the seeker of the Self,the man who aspires to wealth and the power and the *jnani*(man of spiritual knowledge)The first three seek from God by prayer and praise, fulfilment of their purposes, which, even when pious, have in them an element of self - regarding. The *jnani* alone seeks God as the Life of his life and Love of his love and yearns for union with Him. God is dear to the *Jnani* and the *jnani* is dear to God. A *jnani* may be called a man of wisdom, a sage, a yogi, a saint, or a mahatma. He is one who knows the true essence the Supreme Self. He considers God his father and mother, his highest riches, his greatest refuge, his final and ultimate goal. His love of God knows no bounds.

A typical example of a *jnani* is Prahlada. His mind was so immersed in Vishuu and transported by the rapture of incessant recollection of Him and he did not become concious of his own body even though bitten by sankes. Krishna defines a *jnani* as one whose undertakings are all free from desire and thoughts of the world and whose actions are burnt up by the fire of wisdom.

The first three categories of devotees are characterized by *gauna bhakti* while the *jnani* is characterized by *mukhya bhakti*. The *gauna bhakti* is associated with *gunas* or qualities of the mind. In *mukhya bhakti* the *jnani* loves God alone, and his life is free from taint of any kind. Hence Krishna's preference for the *jnanis* All the four categories of the devotees know God as the one underlying all elements, all " gods, " and all sacrifices. But the *jnani* alone remembers God without fail at the time of his death. This is in accord with the Krishna's express command to Arjuna to think of Him and to fight on the Kurukshetra battlefied so that he might join Him.

God insists on exclusive love to Him in absolute self-surrender to His redemptive will It is not the offerings made to Him but the spirit of riveted thought and rapt love behind them that is solely pleasing to Him.Whosoever loves Him with all his heart and soul dwells in Him and He dwells in him. This is the attitude adopted by a *jnani* and he endears himself to God and *vice versa*. The *jnani* ascends to divine life and God desends into his heart. Eventually there is an eternal and spiritual union between them.

The *jnani* is not deluded as others are by the human form in which God appears on earth as a divine Incarnation. He recognizes Him in that form also as the world cause and as free from any limitations to His attribute of *jnani*. The *jnani* is well aware that He comes down not as a result of karma but only on account of His unbounded mercy in order to put down evil, protect the good, and re-establish righteousness. The *jnani's* love for Him is so great that he always meditates on Him, repeats His names (which represent His luminous and auspicious qualities), performs such actions as will be acceptable to Him.

The *jnani* finds no difficulty in worshipping God, as He is willing to accept anything offered in devotion – be it a leaf, a flower, a fruit or a drop of water. He emulates God and takes no account of differences among those that love him H does not reject any one on the ground that he is of low birth, that his figure is not pleasing, that he is of low nature, or that he is not learned. He treats all alike. He extends the same kind of treatment to one that swerves from the practices prescribed for his caste and stages of life, provided he loves God. The conviction of the *jnani* is that the evil-doer's mind too may quickly turn to Dharma, and thereupon his evil practices will soon cease. He wishes the well-being of all without any differentiation or discrimination.

The *jnani* regards his actions as determined by God who is the inner self of all. His work on the religious level becomes worship of God. Indeed, every thought, word, and deed is dedicated to God, who is Himself the very aim and end of his life. His will is in tune with the Infinite and his self is offered to the real Self. The centre of his activity shifts from the individualistic to the universal. The religion of the *jnani* is thus a religion of love and service.

As the Lord is alone dear to the *jnani*, attachment o anything is as pain and misery to him. If anyone should cause him suffering, he thinks of his own past *karma* as its cause and regards the offender as having merely been used as an instrument for punishing him. He remains cheerful, unruffled, and calm under all circumstances.

The *jnani* is without joy or grief at agreeable or disagreeable events. He regards with equal indifference respectful or disrespectful treatment meted out to him. He is silent, i.e., does not praise one who praises him or blames one that blames him. He adopts a serene attitude towards a friend and foe. He is a rigid follower of the scriptures. He protects the Sastras by the example of a life in accordance with them by communicating their teachings.

The *jnani* does all *karmas* (allotted duties) compatible with his inherent qualities and station in life; he is detached from them by being free from attachment to the fruits of action. He is ever active so that others may follow his lead and do their duties with zest and zeal. To him, the imperative of duty does not in the least depend on utilitarian considerations. Like water on a lotus leaf, the *jnani* is in the world but not of it Even when he is active externally, internally he is calm and quiet, so that he may be said to be in action and at rest at the same time.

The *Jnāni* transcends the *gunas*, Sattva, Rajas, and Tamas, which obstruct steadfastness, purity, and self-possession, and becomes a *nistraigunya*, i.e., one free from the *gunas*. Renouncing all egotism, power, pride, lust, wrath, etc. and free from the idea of 'me' and "mine" he attains tranquillity of mind and realizes Brahman.

Wise philosophers and spiritual teachers hold that the three Yogas – Karma Yoga, Jnāna Yoga and Bhakti Yoga are Unity in trinity and trinity in Unity. The *Jnāni* is really an adept in all the three Yogas. The different stages of the *Jnāni's* love of God need special mention in this connection. In the first stage, this love creates in him a desire to know the Supreme Self and leads him to a proper teacher or Guru. In the next, it creates in him a longing to see God, and this leads to Him being seen. In the last stage, it leads to a very strong desire to be ever with Him and enjoy Him fully. Such a love is called *parama bhakti* or supreme devotion. When supreme devotion comes to its fullness, it bursts all bounds and becomes an infinite longing for the Infinite which culminates in the mystic union of the finite and the Infinite. For a *Jnāni* whose love has developed into this mystic experience, sin means self-alienation from God, and he pines and pants for reunion with Him.

Spiritual excellence is impossible without mental efficiency, and this cannot be secured in the absence of physical fitness. For the support of life and maintenance of the body, food is necessary. Food is also of three kinds-*Sāttvika*, *Rājasa* and *Tāmasa*, and generates the corresponding qualities in the person who eats it. *Sāttvika* food is dear to the *jnāni* and stimulates him in his endeavour towards perfection.

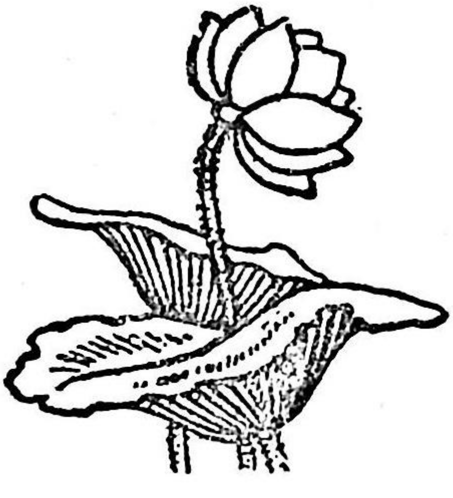
The glory and greatness of a *jnāni* consist in shedding egoism and renouncing worldliness and seeking and realizing God He sees everything in God and God in everything. His " attachment " to God effectively trānsgresses all bounds. He is the most blessed and happiest man on earth. Leaving everything to Him and being only an instrument In His hands, he acts wisely and enjoys blissful and rapturous joy.

Krishna himself considers that it is hard indeed to find *jnānis*. The divine sage, Nārada, in his Bhakti Sutras has given a correct estimate of the *jnāni* thus :

Exalted souls are not so easy to find ; they cannot be recognised as such (by unspiritual minds) even if they are found. They are sure to benefit those who come in contact with them.

These words contain in a nutshell the greatness of the *jnānis*. They are the fine flowers of human life and keep the world going. The world has never been without them. They are its saviours. They represent God in the form of man They can transmit spirituality with a touch, and convert degraded characters into saints. We cannot approach and understand God except through them.

Every spiritual movement was started under the soul-stirring spiritual inspiration of a man of Realization, and the spiritual fire in an organization is kept up only so long as it produces a succession of highly spiritual men. The Upanisads also abound in references to the greatness of the *jnāni* Manu goes to the extent of saying that a *Jnāni* is superior even to one's father. In the words of Emerson, 'Great men are a collyrium to clear one's eyes of egotism. I call him a great man, who inhabits a higher sphere of thought into which others rise with labour and difficulty.' Bhāgavata Purāna considers that service at the feet of great souls is the one means to final emancipation. Such is the greatness of the *Jnānis*



STRANGE SEESAW OF HUMAN LIFE !

By : G. D. Khare B. A. (Tilak University)

Whenever I happen to ponder over the vicissitudes of human life, I am invariably reminded of the sport of 'Seesaw', which was very poular among the teeners of our locality. It consists of two sets of children, of about the same magnitude, sitting at the two ends of a horizontal wooden plank balanced at the centre and tilting up and down evenly and alternately ; so that, the two sets of children at its ends enjoy the alternate movement of rising and sinking along with the plank-end occupied by them. The group of children on the sinking end used to shout "See ! " ; while the rising group replied by shouting "saw !! "

As the plank tilted evenly on both the sides of its centre, both the groups had an equal share in the sinking as well as in the rising movement, and there was no cause for a tussle between the two groups. The sport was "impartial" so to say, and that was perhaps the main reason why it was so popular in the locality.

Now, at the mature age of 75 years or more, when I glance retrospectively at the vicissitudes of my past life, I cannot help feeling that the human life is nothing but a sort of seesaw game, in which the span of life serves as the plank balanced at the heart – centre, and tilting alternately but unevenly, between happiness and sorrow.

There is one more important difference between the two seesaws. The tilting motion in the children's game is caused by the physical activity of the two groups of children; while the human life-plank tilts up and down by the difference in the forces of bad and good actions of the individual, acting separately but simultaneously on the two ends of the life – plank.

Yet another difference in the human life - seesaw is. that, there are no two groups in the human seesaw. The single individual is the only member partaking in the game. Generally the bad deeds of an avarage individual are greater in number than his good deeds; and hence, whatever end of the life - plank the individual elects to stand upon, sinks instananeously down, and the other end rises up. The individual then hastens to that end to occupy it; but the moment he reaches it, it sinks down by the greater force of his bad deeds, and he is once more at the sinking end of the life–plank i. e. at a sorrowful situation in life. When he sees ahead from that end, he finds that the other end has risen up, and hastens again to that end which, too, sinks down immediately he reaches it ! He thus shuttles endlessly from end to end, with the same sinking position falling mostly to his lot. Only rarely do his good deeds out–number his bad ones, when their upward thrust predominates, and at that rare occasion he enjoys the pleasure of rising up.

But the most vital difference between the two seesaws is, that, while the participants in the children's game are free to give up the game at their will by leaping off the plank, the individual soul in the seesaw of human life is unable to dissociate himself from the life-plank at his sweet will. Willingly or unwillingly, he has to experience the vicissitudes of destiny till death relieves him from the burden of unwanted longevity !

Is there no other way for the individual soul to escape the pangs of the tormenting vicissitudes, and yet continue to live? Generally the answer is in the negative; but fortunately for man, there is one sermon in Sanskrit, called ' Bhagawadgītā ' which offers a master-key for the solution of his problem. The sixth chapter of that sermon offers that master-key.

Even in the case of the children's seesaw there is a position in which a child can avoid the ups and downs of the game, while yet sitting on the plank. That position is the centre of the plank, at which it is balanced. A child sitting at that centre will be entirely free from the alternate ups and downs of the seesaw, at whatever speed it may oscillate.

Similarly, the sixth chapter of the Bhagawadgītă points out a position in the human body, occupying which, the individual soul can enjoy immunity from the vicissitudes of his temporal life. That position is the heart of man, not the organ of blood—circulation, but the innermost central core of the human body, which is the seat of the divine spirit in man.

If a soul stations himself at this central core, he gets complete immunity from the confounding shuttles of his mundane life

How to station one's self at this central core, is a problem that baffles the imagination of the experts in physical sciences. But the Vendānta philosophy, and especially the sixth chapter of the Bhagawad-Gītā, offers a highly practicable solution to this problem—nay, that chapter has been written solely for the step to step guidance of souls desiring to have an access to that central intuitive core of the human body. A full exposition of that chapter is out of place here, considering the limit of space available for articles in this issue of the journal. But a general outline of the solution offered there, can briefly be mentioned here.

According to Bhagawadgītā (chapter III 9 to 16), every person born in this world is indebted to gods in the other world (Heaven) for his wellfare and prosperity in this world. That is a sort of debt the individual owes to the god,s and to repay that debt, everybody has to do some sort of work useful for the benefit of the society, according to his in-born capacities. This work is termed as ' कार्य कर्म ' (obligatory duty). This obligatory duty also bears a secondary mundane fruit, which may or may not turn out to be pleasurable to him. So, to do one's obligatory duty (कार्य कर्म) without hankering after its secondary mundane benefit, is the first step in finding out the balancing point of the seesaw of human life. A person, who is able to do his obligatory duty without being affected either way by the secondary result, is termed योगारुरुक्षु, i.e. one who really aspires to attain योग (balanced mental attitude)

That next step begins when a person neither broods over the objects and actions of sensual pleasure already enjoyed in the past, nor ponders over those he wishes to enjoy in the future. To master this step, one has to struggle to bring one's mind under the complete control of one's conscience. When a man is successful in doing this, he can properly control his sense organs through his controlled mind. 'Thus freed from the outward pull of the sense-ograns, man should draw his mind towards the central core in his breast,' and should entirely refrain from entertaining any thought whatsoever. At this stage the aspirant's mind becomes inert, and he is called योगारुढ, i. e. one who is initiated in the science of mental equipoise.

When, through tireless efforts, the aspirant's mind becomes thoroughly steady at the core of his heart and is void of all expectations, he is called योगयुक्त, i. e. one, who has attained mastery in mental equipoise. At this stage his mind resembles an unflickering flame burning in a gustless place, When this third stage is reached, the aspirant gets the first glimpse of the Supreme Reality, and enjoys the highest super-sensual bliss through the medium of his intellect (बुद्धि).

This is a position where the feeling of sorrow cannot even touch the outskirts of the aspirant's heart, and he is wholly absorbed in unbroken beatitude. This is the point at which the Life-plank of the human seesaw is balanced, and the aspirant is here entirely free from the jarring jerks of the vicissitudes of worldly sensations.

But unlike the balancing centre of the wooden plank in the children's sport this position at the human heart is one, in which there is not a vaccum of sensations, but it is fraught with a continuous experience of unbroken bliss, untouched by even the slightest contact with sorrow.

The next stage after the unbroken bliss, is of the first glimpse of the 'Supreme Soul'. But it has no parallel in the children's sport. It would, therefore, be proper to write about it in a separate article.

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Spiritual Experience alone Brings Peace & Joy

I have always belived that the function of philosophy is for the consolidation and consummation of spiritual experience, and it is only the acquistion of this spiritual experience which makes a man worthy of being the handiwork of God. The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience whose power when writ large upon the world, can assuage ascerbated feeligs, reconcile warring interests, and make humanity a true mirror of the peace, the joy and ths glory which is in God.

Massage of Shri Gurudev Ranade : July 1941

THE MESSAGE OF THE GITA

Moti Lal Pandit, New Delhi

The fundamental message of the Gita, which is of existential nature, emanated from Krishna in the battle-field of Kurukshetra (1) at the time when Arjuna, caught up in the web of despondancy and abandonment, could not decide as to which direction he should move: whether to fight or not. Arjuna's mind was full of confusion and conflict. It is in this state of helplessness that he speaks these words to Krishna in a feeble voice :

O Krishna, when I see these kinsmen present here In an act to fight, my limbs quake, my mouth dries up, my frame trembles and my hair stands on an end. The Gandiva slips from my hand, my skin burns hot, my legs seem to totter, and my head seems to swim... thus spoke Arjuna of the field of battle and sat down upon the chariot seat, dropped his arrows and his bow, his soul agitated with grief (2).

Being in such a bewildering and crucial situation, Arjuna could not reach to a firm decision as to whether battle was to be fought or not. He knew that if he would fight against his foes, there would be a great destruction of human life. This would mean the extinction of his own family. It is this thought, the annihilation of his own kinsmen, which made him shiver with the terror of pain. He knew the long-drawn consequences of such a warfare. Not will the human lives be sacrificed, but the very family-dharma was in danger. It were such terror-stricken ideas which made Arjuna to give up the idea of war. Being in such a state of mind, Arjuna was overwhelmed by grief and compassion. His dejection was, therefore, due to " the affection which he felt for his own kinsmen whom he thought were likely to be killed if he were to engage in warfare of this kind; and he was therefore, most reluctant to engage in the battle, which according to his idea of good, must have led to most deplorable resultes and caused him sorrow, dejection and misery. All this was based upon the ideal that his nearest and dearest relations be no more " (3)

Arjuna knew it well that, as a prince and as a Kshatriya, it was, in order to protect dharma from the evil ones, incumbent upon him to fight this war. But, being caught up in existential despair, his mind was filled with the mysterious pain of perplexity and compassion. It was in such a state of being that Arjuna could not decide in what his true dharma consisted. He was so much overwhelmed by the apoplectic gloom that he could hardly discriminate between what is good *sreyas* and what is not good *preyas.* (4) As he sees his own kinsmen arrayed on both sides of the battlefield, he asks Krishna, who is his charioteer as well as adviser, as to what course of action he should take. In other words, in what lies his true duty *dharma* : to fight or not to fight.

We shall have to, before giving an account of the message of the Gita, explain the concept of *dhaima* and *karma*, as explained in the Hindu literature. It is only agninst this background that a proper understanding about Arjuna's dilemma can be formed.

Dharma / Karma

The concept of *dharma*, in an undeveloped form, is to be traced in the theory of " cosmic law " (*rita*) of the Rigveda. Varuna, the God of moral law and righteousness brings harmony and peace in the world of chaos through the " cosmic law ". 5) Varuna is the universal lord, the punisher of sin, destroyer of falsehood and evil and presever of " cosmic law ". 6)

Rita would mean an ordered universe as it is in itself and the law that pervades it. It also applies to the moral order of the world. Man, who is supposed to be in harmony with, the " cosmic law ", must behave in a manner which would not disturb the harmony of the universe. *Rita*, like *dharma*, is subtle and beyond the comprehension of intellect. It is in this. concept of *Rita* that the doctrine of *dharma* was foreshadowed

In later times a separate science of conduct *dharma* developed. Each member of the society, in order to preserve the intergity of society,was alloted a specified duty.Allocation of duties gave rise to concept of *swadharma*. i e., one's own duty. It is in this sense that we have to understand both the theories of *dharma* and *karma*, for one without the other cannot go.

The doctrine of *dharma* and *karma*, as taught in the Gita is to be understood in the sense of desirelessness. God creates, preserves and sustains the world not because he desires something out of it, for he is self-sufficient in himself, but because it is his work *karma* and duty, i. e., *swadharma*. God acts, or is engaged in constant action, for the purpose of liberating men from the bondage of *samsara*. (7)

Arjuna, in the midst of confusion and conflict, thinks that by fighting the battle he will be committing sin *adhrama* by bringing an end to his own family *kula*. (8) He does not understand the nature of *dharma* and *karma*. He has forgotten his *swadharma* and indulges in theopathic babblings.

The word *dharma* is derived from the root *dhri*, which means to hold or to maintain. The function of *dharma* is to maintain the rule of righteousness by defeating the evil forces. This can be done in various ways. A Brahmin maintains his *dharma* through the study of the Vedas, doing various-types of sacrifices, and by imparting the knowledge of Vedas to others. A Kshatriya, on the other hand, follows the law of *dharma* by maintaining peace and justice in society. In this way each member of society follows his particular *dharma* for the betterment of society.

The doctrine of *dharma* has to be understood in the sense of eternity, that is, *dharma* has been always there and has come down to us from generation to generation. It is for this reason that it is spoken of as the *sanatana dharma*, eternal *dharma*.

Arjuna, being a prince and belonging to a warrier class of society, is supposed to fight against injustice. Arjuna, no doubt, is smitten by the grief on seeing his friends and kinsmen in the battlefield. But that does not mean that he should give his dharma. which consisted in protecting justice. Krishna, after explaining the nature of *dharma*, says to Arjuna these words: "Therefore arise thou and gain glory. Conquering thy foes, enjoy a prosperous kingdom By Me alone are they slain already. Be thou merely the occasion, Savyaschin ! " 9)

Now the question may be asked : How are we to relate the doctrine of *dharma* with the doctrine of *karma* ?

Before explaining the interrelationship between the two concepts. let us give a brief summary of the doctrine of *karma*. The origion of the doctrine of *karma* is the doctrine of sacrifice, for, as Dasgupta points out, " Sacrifice is thus regarded as possessing a mystical potency, superior even to the gods, who, it is sometimes stated, attained to their divine rank by means of sacrifice. Sacrifice was regarded as almost the only duty and it was also called Karma, or kriya, and the unalterable law was that these mystical ceremonies were destined to produce their effects ". 10)

Karma would therefore, mean the theory of cause and effect, 11) i. e., as one does, so one reaps. It is a doctrine which explains that man's birth in this world of becoming depends upon his actions in the past life. Man's stature, joys or sorrows in this life are determined by the actions he has performed in his past existence. In this way the theory of *karma* and *samsara* are connected.

In order to get a happy birth, or to attain the abode of heaven, one must perform such karmas which his dharma entails upon him. " Man is born into the world fashioned by himself ". 12) Emancipation or freedom from the painful actuality of samsara is possible only if one follows his allotted dharma and performs such actions which are in keeping with his dharma. Man's happiness depends upon his karma. " Man is a creature of his will. According as he believes in this world, so will he be born; he who does evil will be born evil; he who does good will be born good; he becomes holy by holy deeds, evil by evil deeds ". 13)

Arjuna. being a Kshatriya, must act according to the precepts of his own dharma. Krishna, by explaining the purport of true dharma and karma, calls upon him to act according to the situation. Arjuna must act with a disinterested mind, leaving thereby the fruit of action upon God. Thus we find a close bond of relationship between the doctrines of dharma and karma.

Brahman

The. Gita uses a variety of terms with regard to the Ground of Being. Such terms as Brahman, Purusha, Imperishable, Unmanifest, Atman, etc. are used to denote the ultimate reality.

The earliest and clearest traces of theism ara foreshadowed in the Isa and Kena Upanishads where we read :

By whom impelled, (by whom) sped forth
does the mind soar forth ?

By whom enjoined does the first breath go forth ?

By whom impelled this speech do people utter ?

The eye, the ear - what God enjoineth tham ? (14)

Here the question raised by the Kena Upanishad is that we can say nothing ahout the ultmate reality in a language which is itself limited and bound. We can only speak about reality in terms of analogy, for God is beyond human comprehension and understanding. From our experience we can only form an approximate idea of God : · If you think, ' I know well' - well, you may know a very little, a form of Brahman, (only) that (much) of it that you yourself are or that (much) of it which is in the gods " (15) Brahman, who is not conceived here as a differenceless reality, can be partially apprehended through the spiritual awakening(*pratibodha*)'It is conceived of (*only*)by one who has no conceptual thought about It. Those who think about it do not know it. It is not known to those who busy themselves with knowledge,but it is known to those who are not concerned with knowledge. It is known ond conceived of when there is an awakening, for immortality is experienced. By the soul one attains virtue, by knowing Immortality. If one knows it here, that is truth; if one does not know it here, greater is the destruction. Discerning it in all creatures the wise, on departing this world, become immortal." (16)

The Ground of Being, as we have seen above, cannot be apprehended through the intellect alone. It can be known only through a spiritual awakening. Brahman, who is both immanent and transcendent, is to be contemplated in all creatures, since it pervades all things. By contemplating on Brahman, one attains union with it, and thus becomes immortal. It is in Brahman that both soul (*purisha*) and nature (*prakriti)* abide; yet Brahman is distinct from them.

Brahman, who is said to be transcendent, must necessarily be sovereign of the universe. The Isa Upanishad tells us that " This whole universe must be enveloped by a Lord, whatever moving things there are in the world. " God, who is beyond - all predicates, can only be - expressed in paradoxes. So we read that " It moves, yet it does not move. It is far, yet it is near yet it is within this All, yet it is ouside it." (17)

These two Upanishads clearly adumberate a theistic point of view, a view that God is a Person. This point of view was carried out to its logical conclusion by the Svetasvatara Upanishad and the Gita.

This theory – that God is a Person – is taken up in the Mundaka Upanishad also, where we are informed that

Heavenly, formless is the Person,
He comprises without and within, unborn is he;
Without breath, without mind, effulgent,
Higher than the high, Imperishable. (18)

God, the Supreme Person, is surely conceived higher han the differenceless Brahman, for in later passages it becomes clear that Brahman is the – womb of the Lord. (19) Brahman would, therefore, mean to be a primary stuff whose lord is the Supreme Being.(20) The Supreme Being is said to be " beyond the imperishable ". (21) A realised person, according to the Mundaka Upanishad, does not attain identity with God; rather he attains union with God. The thinking of the Gita begins where the Mundaka leaves off. Brahman in the Gita has been used in more than one sense. In chapter V of the Gita, Brahman is referred to as Nature (*prakriti.*) and in XIV, 3, Krishna says : " The great Brahman is my womb, in it I place My seed for the formation of the universe". In chapter V. 16-27, Brahman is spoken of as an ' eternal mode of existence ' . In verse 19 of the same chapter Brahman means a state of equipoise. It is also stated in the same chapter that one who has achieved equipoise through the practice of Yoga, is in Brahman. To be in Brahman does not mean to be identical with God. It means the realisation of immortality of the self. Superiority of God over Brahman is clearly shown when we read : " And why should not they worship Thee, for thou art more venerable than Brahman, Thou, the original creator. O, Infinite Lord of the gods, in whom the world dwells, thou art the Imperishable, Being, Not-Being, and what is beyond both, Thou art the primeval God, the ancient Person...; the knower and what is to be known art thou, supreme abode; by thee is this universe pervaded-. O infinite in form ".23

God

In several place in the Gita, God is spoken of as an indeterminate, impersonal Being " All the highest Brahman, highest home, all the highest vessel of purity art thou ".24) The description which Krishna gives of Ultimate Reality in chapter X and XV tallies with the description of the Absolute as a differenceless reality. In XII, 27, Krishna speaks ef Reality as that who " does not perish when all other beings perish ". " When a man sees the various states of contingent beings as abiding in One and thence their manifold expansion, then he attains to Brahman ". 25) Again in the theophany of chapter XI Arjuna sees " the whole world abiding in One, yet divided manifold in the body of the God of gods ". 26) These apparent contradictions can be resolved if we keep in mind that " according to the Gita the Personal God as Isvara is supreme principle, and Brahman, in the sense of a qualityless, undifferentiated ultimate reality as taught in the Upanishands, is a principle, which, though great in itself and representing the ultimate essence of God, nevertheless upheld by the personal God Krishna. Thus, though in chapter VII and XII Brahman is referred to as the differenceless reality, yet in XIV, 27, it is said that God is the support of even this ultimate principle, Brahman ". 27)

From this it is clear that the Gita does not preach the doctrine of a qualityless Brahman, but of a Personal God who is ' the base of Brahman, the eternal and infinite ' ... (28). God, who is both transcendent and immenant, is the creator, preserver of everything; all beings subsist and abide in him, and yet he is distinct from them. (29). All beings derive their being from God, and nothing exists apart from him. The transcendent nature of God is understood by Arjuna when there is the revelation of the Cosmic Form of God.

It is only against this background, i.e., God as Person' that we can understand the true meaning of liberation as taught in the Gita.

Liberation is spoken of in the Gita both in relation to Brahman and in relation to Personal God. The state of liberation is spoken of as beyond (*param*), (30) the "course beyond" (*para, parama gati*) (31) or the highest state (*param sthanam*) (32) This state of 'beyond' is identical with Brahman : a state of beatitude, (33) which is free from defects, (34) and is an imperishable abode. (35) The state of 'beyond' as Ramanuja rightly points out, means 'beyond the senses'.

Liberation, therefore, would mean the cessation of pain and the participation in, and union with, God's nature. This peace is unconditional and timeless; it is the state of Brahman. 36) A liberated person is one who has entered Brahman. 37) This does not mean that one achieves identity with God. It only means that, since Brahman is the abode of God, one is near to God.

The vision of God cannot simply be achieved by mere knowledge or meditation They, no doubt, help man in regaining what Martin Buber calls " the pre-biographical unity",38) that is the state of Brahman. It is only through devotion to God that the vision of God is possible. " Through devotion he comes to Me . Then, knowing Me in my essence, he forthwith enters into Me. Though he be ever engaged in works, relying on Me, he reaches the eternal undying state by My grace ".39)

God of the Gita is essentially a God of love. We can know God when we have reached the state of Brahman, i. e., realized the essential nature of the soul. However, this is not the main thrust of the Gita. The greatest doctrine of the Gita is God's concern for man : " Because I greatly desire thee, therefore will I tell thee thy salvation. Think upon Me, worship Me, do sacrifice to Me, do Me reverence. Then shalt come to Me. This I promise thee truly: for thou art dear to Me "40.)

The ultimate aim of man is not, as Ramanuja rightly points out, to search for oneself as immortal or to attain the state of Brahman, for such qualities are inherent in man. The main aim of human life is to love God. Liberation in itself may be an excellent thing, but in comparison with the love of God it is nothing.41) Only such people think of their souls who know not the love of God. Therefore. " cast off all works on Me and making Me their goal, meditate on Me and worship Me with undivided control; soon will I lift them up from the ocean of mortal round, O Son-of Pritha, for their thoughts are fixed on Me ". 42)

References

1) ' Kurukshtera is sacred to the Hindus because here, from very ancient times, holy men have practised spiritual disciplines. In and around Kurukshetra i.e bettlefields, where several times the fate of India has been decided and where in obedience to their Dharma, the Kshatriya unseathed their swords to prorect the spiritual culture of their motherland', Swami Nikilianand a, *The Bhagvatgita*, p. 57.
2) B G., I, 29-47
3) B. K. Mangal Cnaran. *Discourses on the Philosophy of the Bhagvat Gita, p. I.*
4) B. G. 11.7.
5) *Rigveda*. VIII, 42. 1.
6) *Ibid*:, 111. 32. 9; 1. 133. 1.
7) B. G., VII; 4-5.
8) *Ibid*., 1, 21-22.
9) *Ibid* , XI, 33.
10) S. N, Dasgupta, *A History of Indian Philosophy*, vol. 1, p. 22.
11) B. G , XVI, 19-20.
12) *Sathapatha-Brahmana*, VI, 2. 277.
13) *Chandogya Upanishad*, 111, 14. 1.
14) *Kena Upanishad*, 11, 13.
15) *Ibid*., 9.
16) *Ibid*., 11. 13.
17) *Isa Upanishad*, 5.

18) *Mundaka Upanishad*, 11.1. 2.
19) *Ibid.*, 111. 1. 3.
20) *Ibid.*
21) *Ibid*, 11. 1. 21
22) *Ibid.*, 111. 2. 8.
23) *B. G.*, XI, 37. 38.
24) *Ibid.*, X. 12.
25) *Ibid.*, XIII, 30.
26) *Ibid.*, XI, 12.
27) S. N. Dasgupta, *op. cit*, vol. II, p. 474.
28) B. G., XIV, 27,
29) *Ibid*, IX, 4.
30) *Ibid*, 111 19.
31) *Ibid*, VI, 45; XIII, 28.
32) *Ibid.* VIII, 28.
33) *Ibid*, V, 21.
34) *Ibid.*, 11, 51,
35) *Ibid.*, XV, 5.
36) *Ibid.*, 11, 72.
37) *Ibid*', V, 24; VI 27.
38) Martin Buber, *Between Man and Man*, p. 24.
39) B. G, XVIII, 51-56
40) *Ibid.*, XVIII, 64-65.
41) Ramanuja on the *Gita*, VI, 47.
42) B. G., XII, 6, 7.

PLEASURE, HAPPINESS AND BLISS

Dr. B. R. Modak (M A; Ph. D.)

It is but natural that ordinarily an individual desires to obtain pleasure and to achieve happiness in his life. The objects of pleasure may vary from individual to individual and from time to time; but the desire from the attainment of pleasure is always there in him.

Plasure is essentially a condition of the mind produced by the sensations that are agreeable. When the senses come into contact with their respective objects, there arise sensations which may be either agreeable or disagreeable or indifferent. The agreeable sensations produce pleasure, the disagreeable sensations produce suffering. while in the case of the indifferent sensations the mind remains neutral. For example, a cone of ice-cream would produce pleasure in us on a hot summer afternoon. A hot cup of coffee would give us pleasure on a cold morning. (1) The sight of a white wall may not produce in us either pleasure or suffering; we may just remain neutral to it. Moreover it is not always true that the ice-cream would make a man happy. If it is consumed at day - break in winter, it may lead to suffering. The cup of coffee would not produce pleasure in a man who dislikes it.

Thus all things have their own limitations regarding the production of pleasure. Man's capacity to enjoy pleasures is also limited. If he transgresses that limit, the enjoyment leads to pain and sickness. Moreover pleasure is temporary. It lasts only so long as the senses are in contact with their objects.

Happiness also is a condition of the mind of a man who is satisfied with what he has. Such a man is free from hatred and jealousy. As he possesses equanimity of mind in respect of the dualities such as profit and loss or victory and defeat,he maintains peace of mind which leads to happiness(2) Thus happiness depends upon our own attitude towards life. It depends upon the values of life which we recognise, cherish and put into practice.

The development of science and thechnology has produced many objects which give comfort to man. He can enjoy those objects, only if he has peace of mind. If there is no peace of mind, how can a man be happy ? (3) When the mind is under stress and strain caused by the industrial and commercial world, one would not be happy. Peace of mind is possible only through the control of senses and by developing the attitude of detachment and disinterested action (*niśkāma karma - yoga*).

Bliss is a state of mind which does not dedend upon external objects. In that state of Bliss a man is satisfied with his Self within himself. (4) This state is reached when a man makes his mind pure by practising virtues, makes it steady by the practice of Yoga and fixes it firmly in the Atman. This Bliss is the highest kind of happiness which is beyond the senses and is apprehended only by the intellect. (5) Bliss (*ānanda*) is an essenlial aspect of Atman. So when the mind is centred in Ātman, a man naturally attains that Bliss,

A man seeks pleasures only so long as he has not tasted the Bliss. When he experiences the Bliss, at least to a small extent, the relish in his mind for pleasure diminishes. (6) This is a sure sign of spiritual progress. As a man understands that there is nothing higher than this Bliss, he seeks it and attains it with effort. When he remains steadfast therein, even a great calamity cannot disturb his mind.(7)

The Bliss can not be attained through wealth, power or fame. Hence a man who seeks the Bliss remains indifferent to such external objects and objectives. As he knows their futility as regards the attainment of Bliss, he is no longer attached to them.

People react differently to a situation. When a man is in difficulty, he may get angry, shout at others and make them as well as himself miserable; whereas another man in difficulty may remain calm, work quietly and overcome the difficulty by his own effort. He does not make himself or others miserable. That shows the strenght of mind which is built up throught faith and confidence. This is necessary to make life happy.

It is necessary to maintain equanimity of mind in the vicissitudes of life. When desirable events take place, one should not be exulted, When undesirable events take place, one should not be dejected. One should have a steady intellect fixed in the Ātman (8) When a man is not attached to external pleasures, he attains the Bliss within himself. This Bliss is inexhaustible. (9)

Happiness has no existence apart from the state of mind or condition of mind. So when the mind is properly conditioned, happiness would be there always irrespective of the objects outside. This conditioning takes place through purification and stabilization by removing evil thoughts, desires, attachment, fear and anger from the mind.

A man, who is treading the path of Bliss, is not selfish. He is not averse to his social obligations. As he finds the same *Ātman* in all, (10) he is actively engaged in promoting the welfare of all beings. (11)

Thus we find that from pleasure to happiness and from happiness to Bliss, is a gradual progress from the external world of objects to the internal world of the *Ātman*.

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१. मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ।। गीता२.१४

२. यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ।। गीता४.२२
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केन चित् । गीता१२.१९

३. नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ।। गीता२.६६

४. प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।। गीता २.५५
यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ।। गीता ६.२०

५. सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ।। गीता ६.२१

६. विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।। गीता २.५९

७. यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ।। गीता ६.२२

८. न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ।। गीता ५.२०

९. बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ।। गीता ५.२१

१०. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्रसमदर्शनः ।। गीता ६.२९

११. लभन्ते ब्रह्मनिर्वाणं ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ।। गीता ५.२५
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।। गीता १२.४

The Gita's approach to Ahimsa

A. G. Jawadekar, Baroda

I The Gita teaching of Ahimsa in general

The Problem : **Does the Gita teach non-violence or war ?**

Ahimsa has been recognised as one of the most basic virtues, along with Satya, in Hinduism including Jainism and Buddhism. In the Patanjala Yoga it is included as first in the Yamas. The Smrti literature which forms the basic texts of the daily behaviour of a person has also upheld non-violence as one of the supreme virtues. अहिंसा परमो धर्मः (Mahabharata 11-13). This is the central teaching of religion as the highest virtue.

But when we turn to the Gita teaching, for many a person some confusion is caused as regards the place of Ahimsa. The Gita opens up in the midst of the warring armies and ends in their actually entering into one of the greatest wars ever fought. Thus the problem arises as to whether the Gita preaches violence, or non-violence. Both these views have been held and advocated. It is well known that Gandhiji has ever stood for non-violence and he has derived strength for his conviction from the Gita as well as from Christianity.

I have applied my mind to Gīta over again to study as to what place has been assigned to non-violence in this important book.

The Metaphysical Standpoint of the immortality of Self

First of all there is the metaphysical approach to the question From this highest Vedāntic standpoint Ahimisa is the very natue of the self, which follows from its immortality. The verses beginning from Ch 2-11 to 2-25 are very important in this regard. The self is not worthy of lamentation (Ashochya 2 - 2), also नानुशोचितुमर्हसि 2-25 has been often repeated

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ।। २-१९
न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।। २-२०
वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ।। २-२१

The purport of these verses is very clear. Those who say that the self is the killer or that it is killed are both ignorant. since the self neither kills nor is killed. The self is neither born nor does it die; and hence when its body is being killed the self does not get killed. One who knows this indestructible and eternal nature of the self, whom can he kill or, make others kill ?

This eternal and imperishable principle of the spirit in every creature remains unaffected. The weapons do not violate it, nor the fire burns it, nor the water drowns it, nor the air evaporates it. (2-23,24)

It is eternally of the nature of Being which cannot be rendered into non-being (2-16). No one can afford it (2-17). It is this immortal all pervasive, unalterable and eternal principle of the self which goes from one bodily existence to another, the physical wears out and is changed as the worn out clothes are changed. But the destruction of the destructible evanascent bodily existence is not identical with the destruction of the spiritual principle.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ।। २-३०

This verse clearly says that the Atman which holds the body is forever अवध्य beyond the possibility of killing, and hence no creature is worthy of being mourned.

The perishable & the imperishable

As distinguished from this transcendental spiritual principle the Gita refers to the destructible phenomenal reality of the entire world. Right from the creator Brahmadeva, all creatures come into existence and go out of existence numberless times.

आब्रह्मभुवनाल्लोका : पुनरावर्तिनोऽर्जुन । ८-१६
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।। ८-१९

Similarly in the 13th Chapter the distinction is made between the destructible field or क्षेत्र and the indestructible knower of this field, namely the क्षेत्रज्ञ. Also in the 15th

Chapter the distinction is made between the perishable क्षर and the imperishable अक्षर. The whole of the Sankhya philosophy of Prakrti and Purusa has been so assimilated in the Vedanta that these principles are reduced to secondary or subordintate position in relation, to the Paramatman, Parama-Purusa, Mahesvara, Purusottama, Aksara Brahman and so on.

Theistically God has been described as the origin of this multifarious world, which also comes to be sustained and destroyed by this highest principle, who semains totally unaffected by this whole process of creation, preservation and annihilation.

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । ७-६

This destructive aspect of God is as important as the constructive aspect. The Vedantic Hinduism is perhaps the only religion which has paid attention to this fearful aspect of God's nature. Usually God's infinite auspicious qualities are described. But since God is all-in-all even what seems to be evil must have its source in God alone. Annihilation of the world including the death of men and other creatures is ultimately rooted in Him. This is the purport of the following-

अमृतं चैव मृत्युश्च सदसच्याहमर्जुन । ८-१९
मृत्युः सर्वहरश्चाहम् । १०-३४
कालोऽस्मि लोकक्षयकृत् - प्रवृध्दो । ११-३२

The eleventh Chapter describes उग्र and घोर nature of God. He is the punishment incarnate दण्डो दमयतामस्मि. It is God, Vibhuti.

The standpoint of the Jnani, Bhakta or Yogi transcending death.

But those who understand God's absolute and transcendental nature unaffected by anything that happens through this Maya or Prakrti and Gunas, and those who see him everywhere equally present in everything are the true Jnanayogis and Bkaktas of God, They too, like the Ultimate Reality revealed in their very being, remain undestroyed. They overcome death अतितरन्ति मृत्युम् (13-25). God's true knowledge and devotion are the surest ways of overcoming death and destruction of oneself. Yoga too, helps in this. (Bhagwatgeeta - 6-29, 6-30, 6-40, 9-31, 13-27, 13-28).

Thus besides the metaphysical standpoint of the immortality of the self and the eternal and all-pervasive ultimate reality of Brahman or God which is beyond the range of Himsa, there is also the complementary standpoint of the Yogi, the Bhakta or Jnani who, realizing within them such Absolute and Eternal Principle, develop an experience of ubiquitous presence of Divinity, and thus see the perishable and rise themselves above death. This is the समदर्शन, साम्यभाव आत्मौपम्यभाव, साम्ययोग which goes beyond all Himsa. Ahimsa becomes spontaneously a living realization for them.

Ahimlsa as a Bhava originating in God.

In the tenth Chapter there is a description of the diverse Bhavas which originate in God Therein among the various Bhavas Ahimsa has been mentioned.

अहिंसा समता तुष्टिस्तपो ज्ञानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधा ॥ १०.

Bhava is a mode of behaviour or gesture. Wheresoever such non-violent mode of conduct is to be seen, that has its origin in God. Samata also has been mentioned along with Ahimsa in consistency with the uniform existence of Divinity. It could also be interpreted as an attitude of equanimity towards diverse existence.

Vartue of Ahimsa as a characteristic manifestation of knowledge

Thereafter the thirteenth chapter describes the virtues which are manifested in the concrete form in the person who has a realization of the Supreme Principle. These are regarded as the characteristics of the realized person. The question that is answered here is : what is knowledge or ज्ञान and the answer is very significant. A series of virtues beginning from आत्मनित्दं, अदांभित्वं, अहिंसा, क्षान्तिरार्जवम् । १३–७ have been mentioned. And in the end it is said एतज्ज्ञानानिति प्रोक्त, अज्ञानं यदतो ऽ न्यथा ।

In short Jnana is defined in terms of virtues inclusive of nonviolence. Ignorance is declared to be just opposite of these.

Socrates in ancient Greek philosophy had defined virtue in terms of knowledge. He taught that virtue is knowledge. While the Gita view is that knowledge is virtue. How to know whether any person is in possession of knowledge or not ? It is not by his demonstration of the knowledge of Mathematics or Physics, Paychology or Sociology, Economics or Politics and so on. His mind or brain may be full of such practically, useful information. One may indeed be learned or वहुश्रुत

but hardly could he be regarded as really in possession of wisdom or ज्ञान in the highest sense. Indeed whatever a man knows will be revealed in his conduct. Conduct is the concrete maeifestation of the inner light of wisdom that a man possesses. Indeed one of the objections to the self realization or आत्मज्ञान or, ब्रम्हज्ञान is that one may claim that he is in possession of such knowledge. It may remain merely subjective, and there may not be any access to its validity or verification on the objective level. In such a case there is ample room for deception and a false claim to such knowledge. This, therefore, is a distinctive contribution of the Gita that it has provided concrete criteria in the form of virtues which are expressed in the objectively observable conduct to decide whether the claim to knowledge is just or unjust. Indeed it is not necessary for the illumined soul to declare verbally that he knows. His conduct would speak for his knowledge Again one's conduct will also reveal one's ignorance. Virtuous life is the manifestation of inner wisdom. Vicious life declares man's ignorance.

The meaning of Ahimsa

Sankaracarya in his Gitabhasya defines Ahimsa as following : अहिंसनं प्राणिनां पीडावर्जनम् । Non - violerce consists in not giving any trouble to the living creatures. Non-violence is harmlessness. Gurudeva R. D. Ranade interprets it as equality of life, becuse all life is inviolable. (The Bhagavadgita as a Philosophy of God-realization, P. 214 and 246). Gandhiji looks upon non-violence and truth as the two sides of the central teaching of Anasakti or detachment as his interpretation of the Gita.

But by far the most remarkable analysis of this virtue of Ahimais is to be found in the Jnanesvari. One of the masterpieces of Jnanesvara is his elaboration into hundreds of *Ovis* of this concept in thirteenth chapter. Not only has he shown the physical, oral or verbal and mental aspects of Ahimsa, but also ironically ridiculed the extremist nonviolent behaviour which in its wake engenders unsought—for violence, He shows how the Jaina asceticism indirectly results into violence. How the preparation of medicine for the sake of saving of life very often involves killing of life. Researches in the modern medical sciences are of this type. Monkeys, frogs and serpents are exported from India into foreign countries for medical and other experiments. Recently the Indian Government have taken measures against such exports. Jnaneswara has also condemned the yajnikas who perform animal sacrifices.

What is really of importance in Jnanesvara is his positive approach to the understanding of the essence of Ahimisa, In the commentary in the 13th Chapter, he has equated non-violence with love and kindess, which takes possession of the mind and expresses itself through verbal and bodlly conduct. As the enlightend soul sees the presence of God everywhere, he worships Him through his soft and reverent conduct to all creatures.

The Gita only mentions that opposite of the virtues characterizing knowledge constitute ignorance. But Jnaneshvara has elaborated the vices that characterize Ajnana. This piece of the commentary is worth reading. In short violence is the external experession of the perso'n. inner ignorance.

Ahimsa as a Daivi Sampad

Just in the same strain the Gita distinguishes between the virtues that characterize the divine heritage (दैवीसंपत्) and vices that characterize the demoniac heritage(आसुरीं संपत्) Wherein Ahimsa has been mentioned as a divine heritage in 16-2. The whole of this Chapter has been assigned to this kind of division of men. It is told that the divine inheritance makes for man's liberation and the demoniac inheritance for his bondage.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता । १६-५

Actually more space is given to the description and censure of the demoniacally disposed men than those of divine disposition.

प्रभवन्त्युग्रकर्माण: क्षयाय जगतो ऽ हिता: १६-९

Such men with evil disposition are violent in their demeanour and behaviour and they lead the world, with their evil intentions, to destruction. They consider the world as not founded in truth and God. They are not only atheists but usurp God's place by considering themselves as Lords in possession of the whole world. They are utterly selfish, unjust, in fact abode of all vices. They are puffed up and go on killing. I have killed this enemy, I will kill other enemies too. Full of anger and hatred they are very cruel (क्रूर) and basest of all men (नराधम) Passion, anger and greed make them violent. They are motivated with the idea of getting all pleasures to themselves, but really they do not get any, as they remain constantly mentally disturbed and burdened with anxiety. They go from bad to worse conditions from life to life, ultimately having their way to hell. This is the fate of those who have no scruples regarding good and evil, right and wrong, and who bypass the moral injunctions given, by the sastras.

Jnanesvara's comprehensive definition of Ahimsa.

Jnanesvara has given a constructive definition of Ahimsa in this chapter which indeed is very wise and liberal

आणि जगाचिया सुखोद्देशें । शरीरवाचामानसें ।
राहाटणें तें अहिंसे । रूप जाण ।। १६–११४

That conduct by means of body, speech and mind, which is motivated by happiness for the whole world is the concrete form of non-violence. This characterization of non-violence, in my opinion, exceeds all others. In fact non-violence is not a virtue to be followed in a vertical manner blinding one self foolishly to the horizental requirements of complex life. All actions that lead to the fulfilment of the Universal happiness are, broadly speaking, non-violence irrespective of narrow fields of action, and specific situations where apparently in the shortsighted way harm seems to be done. It is the overall objective of happiness for all, that forms the standard of righteous conduct.

Ahimsa as bodily penance springing from heart.

The Gita moves further to the 17th chapter where Tapas or penance is desecribed ; and the practice of Ahimsa is regarded as a physical penence,

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।। १७–१४

Though here non - violent behaviour is described as physical penance largely because of the emphasis on the actual physical mode of behaviour in relation to others, it is not complete unless it has its roots in the mental attitude of the person. Mere overt behaviour could be deceitful unless it proceeds from the inmost sincerity. Such false penance is called Rajasa Tapas as opposed to the Sathvika Tapas. Again if Tapas is performed with a motive of causing destruction of others (परस्य उत्सादनार्थं 17-19) then it becomes lowest kind of Tamasa Tapas.

The field of nonviolent activity extends to the inanimate world.

Jnanesvara explanining non-violence as physical penance having its roots ultimately in the sincerity of the persons, has made an important contribution to the concept of Ahimsa for which he deserves credit.

भूतमात्राचेनि नांवें । तृणहि नासुडावें ।
किबहुना सांडावे । छेद भेद ॥ १७–२१२

A sincerely non-violent person realizing the pervasive nature of life does not even trample over grass. But what is the need of speaking so much as this,? Such a person for ever gives up all violent activities involving breaking and cutting, leading to destruction.

It is really a matter worth considering minutely whether the field of violence or nonviolence extends only to the animate kingdom or goes beyond to the inanimate world of objects. One usually thinks of animal world which deserves from man an attitude of non-violence. With a little more thought one accepts in the presence of life in the vegetation and is preared to bring plant life within the foield of our activify of non–violence. But it requires a profound awakening in man to extend the field of nonviolence even to the in animate world. A person who gees on indiscriminate activity of loot and arson, one who goes on doing damage to the material property, reveals only his violent nature inspite of the fact that he may not kill any life, Even Jainism which demonstrates its appreciation of the practice of the virtue of non–violence falls short of its application to the inanimate world of material existence. Vedanta sees the presence of divinity both in the animate and the inanimate, and hence would consistently extend the sphere of the nonviolent attitude and activity to the entire world. Ecologically speaking life and its environment form one integrately balanced system, and hence doing damage to any of these is to do violnce to the natural system as a whole. Therefore Jnanesvara has, in a short stroke of the phrase सांडावे छेदभेद has shown a great insight into the most comprehensive meaning of non-violence. This is the greatest penance that the Gita envisages.

Himsa as a tamasa Karma of a rajasa karta

In the last 18th Chapter the Gita refers to Tamasa Karma in the following words-

अनुवन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८–२५

That action which is undertaken through delusion disregarding the possible consequences of it, the wastage of the physical and other equipments, the harm involved and produced,and also taking no account of one's own capabilities is a Tamasa aciton. Similarly again the verse 27th mentions that a violent minded doer of an action (हिसात्मक:) is a Rajasa karta.

Virtues Contributory to Ahimsa

Thus we have seen how the Gita is full of references to the extolment of ahimsa from various points of view and unreserved condemnation of Himsa in any form Ahimsa is the very nature of the Atman from the metaphysical point of view The subjective principle of the Atman is verily the same as the objective principle of Brahman, which principle is all-pervasive and inviolable. Further a person who attains to such knowledge of God either through yoga, devotion or realization attains himself the inviolable nature of God He rises above death and realizes the indestructible principle in every object. Further Ahimsa is mentioned as a bhava originating in God. Ahimsa has been mentioned as one of the characteristic virtues revealing the presence of knowledge. It is mentioned as a Daivi Sampad. Correspondingly Himsa is mentioned as a token of ignorance and as an Asuri Sampad. Again Ahimsa is regarded as a bodily penance having its roots in mind. This may form the beginning of Sadhana, through the practice of non-violence, and forming a habit resulting into God realization. Lastly from the point of view of Gunas violent action is Tamasa and the agent who possesses this vice is a Rajasa karta. Thus there is an overwhelming evidence that the Gita teaches Ahimsa. It not only teaches this virtue, but there are also other virtues contributory to Ahimsa. Thus often there is reference to such virtues as Daya, Akrodha, Adroha, Santi, Samatva, Maitri, Saumgatva, Bhavasuddihi, Karunya, Manohprasada,Rjuta or Arjava, Abhaya, Samadarana, Krama, Satya, Dhairya, Mardawa etc. These indeed strengthen the attitude of Ahimsa in a person. There is therefore, no doubt regarding the teaching of Ahimsa in the Gita.

The above study of Ahimsa is only partial

But this discussion regarding Ahimsa would indeed be not only incomplete and lopsided but quite misleading, regarding the central teaching of the Gita. It is one thing to cause out the teaching of Ahimsa as such from the entire teaching and outlook of the Gita, and it is quite another thing to place this teaching in the context of the whole subject matter of the Gita. The latter kind of study reveals Ahimsa in a different setting altogether.

There is not sufficient space to go into very many details of such a comprehesive study. But it would be doing injustice to the Gita and disservice to its followers if even broad indications are not made regarding this problem.

II Ahimsa In the context of Karmayoga

Diverse approaches to the study of the Gita :

There are various diverse approaches to the study of the Gita. Thus it is largely looked upon as Moksa sastra and many of them like the Vaisnava Achayas have given prominence to the teachng of Bhaktiyoga. Sankaracarya draws the conslusion of Jnanayoga. Lok. Tilak very emphatically draws upon the teaching of Karmayoga. Sri Aurobindo sees mysticism in censistency with the teaching of the integral or Purnayoga.

Gurudeva R. D. Ranade looks upon it as a philosophy of God-realization. All of them are true in different measures, since they are all great thinkers leading their life according to their own teachng, and in a certian sense even surpassing their own understanding of the Gita.

Gandhiji is one such thinker and a saint of a very high order who concluding the Gita teaching in Anasakti as a commonfactor in all the Yogas , also derives his teaching and inspiration from this great work in advocating Ahimsa, along with Satya. In a very great measure he lived his life also like Christ or Buddha, and perhaps excelled them in so far as the times in which he lived were far more complex and making too great demands from him than the times of Buddha and Christs. Their lives show how the sincere most practice of a single virtue like that of Ahimsa makes one's life sublime Ranade in the 19th Chapter of his book on the Gita has discussed the diverse methods of mediation in which he has given a place for the moral method deriving his inspiration from the theosophist Mrs. Besant and others. Contemplation could be done on a single virtue like Abhaya, Sucitva, Ahimsa and the like, which will lead man to realiztion of the supreme truth. These various views only show how rich and comprehensive is this source book of Gita. With whatever personal make up we approach the Gita, we are able to see ourselves mirrored in it. But the reflection of our own image does not exhaust the contents of this great work.

Tilak and Jnanesvara's understanding true to the Gita.

I am myself inclined to understand the Gita teachng in the way Lok. Tilak has so abley done. I do think that none else has taken the Gita in its comprehensive and concrete sense. It is really surprising that Sankaracarya has not only neglected the opening Chapter and the ten verses of the second Chapter. This marvellous structure of the Gita teaching fails for want of the foundation provided by the first Chapter. One also fails to understand how the Gita is a Moksasastra or Bhakti-sastra in the sense of mysticism of the realization of Brahman or God. Of these the mysticism of Sri Aurobindo is more concrete and acceptable in so far as his yoga runs throughout life.

But of all these teachings Jnanesvara's insight into the heart of the Gita perhaps excels all. He is at home whether in Karmayoga, Bhaktiyoga, Jnanayoga or Patanjala Dhyanayoga. There are more profound insights in some of the aspects of the Gita teaching than are found otherwise. His commentary is indeed Bhavartha Dipika expressed in beautiful poetry which indeed is the uniqueness of this work. In some cases Jnanesvara excels Gita without proving false to the original import. In fact Jnanesvara is more inspiring than any other work as it has an appeal both to head and the heart.

Gita a part of Mahabharata.

Thus coming back to the problem of the Gita, according to Lok. Tilak it is the Hindu Philosophy of Life, Ethics and Religion.In order to do this the auther of Mahabharata has developed a dramatic situation in the relations between Kaurawas and Pandavas to deny the share to the Pandavas to the ancestral kingdom. They are persecuted from their early life in various ways and are driven deceitfully to the forest. Draupadi was insulted in the meeting hall in the presence of all, old and young. All attempts were made to settle the quarrel amicably through negotiations in which even Krishna himself played an important role. Pandavas with a great spirit of sacrifice demanded only five villages for the five brothers out of the great kingdom. Thus both the methods of Sama and Dama were firstly resorted to by the peace-loving Pandavas. The method of Bheda also was skillfully employed, so that though the physical presence of the great warriors and the thinking men was on the side of the Kauravas who were in power and in whose employment they were, their hearts and souls rested with the Pandavas, because they knew on which side justice lay. Having thus done every-thing that the Pandavas could do to settle the matters peacefully, when even their minimum demands were flouted, there was no alternative left to them but to take recourse to Danda. which in this case meant war among brothers for the sake of the establishment of justice

The posing of the ethical problem.

The warring armies came face to face on the sacred battlefield of Kuruksetra. The first Chapter elaborately describes with names of those who were among the fighters. Arjuna, though a brave warrior is moved by the presence of the kith and kin, respectable people, elderly people and friends who are prepared to give their lives and everything for the sake of the Pandavas. In a civil war, it is a fomily strife, for the mere pittance of material wealth and rulership of the land Arjuna is soft hearted and cannot bear the idea of shedding blood for selfish worldly gains, and again who knows whether in this bloody warfare they would win at all to enjoy the lordship of the earth; and even if they did win what nappiness there could be in the sanguine victory? For, those for whom this happiness is sought would have already been dead. Victory itself would have lost all its desirability and enjoyability. He would remain unarmed and prefer death at the the hands of the enemy who know not what evil they are resorting to. He would rather leave the battle and go on begging for keeping the body and soul together. But fight he cannot, since he would not like to commit such a ghastly sin. But he cannot decide what is right for him to do. To fight or not to fight, that's the question. Which is really righteous and meritorious, he is not in a position to decide, being overcome with grief. This is the background which Vyasa has furnished in the first Chapter of Arjuna Visada-yoga and the first ten verses of the 2nd chapter,

Bypassing the problem is insult to Vyasa's genius.

Those writers on the Gita who have some how neglectd this, or underminced this–and great names are there who have unfortunate by done so-have, in my humble opinion, done a grave insult to the great genius of Vyāsa. (नमो ऽ स्तु ते व्यास विशालबुद्धे ।) They have also done unintentionally but consequentially an unpardonable disservice to the lovers and truth seekers of the Gita.

It is pre–eminently a moral question as to what one ought to do in a comlex life situation which demands an unusual sort of action as one's very hard duty. It is to the credit of Vyasa's wide experience of life and poetic imagination thar he has put the most crucial moral issue to explain his answer to the eternal ethical problem. He has chosen the most difficult of the ethical questions–a choice between a righteous war to establish justice or peace inspite of opening a way to perpetuate injustice. Particularly this question becomes important because those who are expecled to solve it are the leaders of the people, and they are going to set an example to others depending on them for imltatlon in such situations, small or great.

Arjuna is bothered mainly about the problem of Dharma and Adharma' he is reluctant to follow a path which will incur sin. He seeks guidance from Krishna.

पृच्छामि त्वां धर्मसंमूढचेताः । यच्छ्रेयस्यात्निश्चितं ब्रूहितन्मे ।। २–७

Sri Krishna advocates righteous war

Those who are familiar with the Gita know that through the following Chapters Srikrishna has given arguments from various angles and his advice was to enter into this righteous war. There is no greater good for a warrior than the righteous war. Arjuna has freely accepted this advice and says: करिष्ये वचनं तव । १८–७३. Then one of the greatest wars has been fought.

In such clear statement one fails to see how the Gita stands for non-violence irrespective of the greatet challenging situation. One also fails to understand how this work is only a मोक्षशास्त्र or भक्तिशास्त्र. If it were so then Arjuna's initial refusal to fight is clearly the best occasion for Srikrishna to hasten him to do so. So that non-vilence could follow as an absolut virtue. ' Non-resistance to evil, is the Buddhistic and Christian teaching. Arjun was prepared for such

अप्रतिकार or non-resistance. This was the best opportunity to initiate him into the fourth stage of life, namely संन्यासाश्रम for which Arjuna has shown his preparation. This was the best opportunity for teaching him the highest Spiritual philosophy of contemplation and God - realization taking Arjuna away from the harsh and noisy battlefield to some secluded and sacred cave or temple. But on such an explanation we do not follow how Arjuna could be made to fight unless a consistency is shown between fighting and devotion to God, between killing in war and realization of Brahman.

Gandhiji's view that Gita is an allegory :

Gandhiji has drawn his conclusion of Anasakti and non-violence by pointing out that war was not a historical phenomenon, He looks npon both Mahabharata and Gita as Allegory and concludes that the kind of fight that is described is merely psychological warfare between the good and evil forces within man, but poetically represented by Pandavas and Kauravas. There might have been much historical figures, but Vyasa has raised an allegorical repesentation by making use of these names. As, for example Tukarama describes his internal fight between flesh and soul saying " रात्रंदिवस आम्हां युध्दाचा प्रसंग ", so it is in this case also. Therefore Srikrishna's advice is not to kill physically but gain victroy, over the lower passions by means of the higher powers of discrimination.

Even accepting for the sake of argument only that Mahabharata and Gita are mere allegories, that it is merely an ideological literature having no reference to the actual war, one fails to understand how this allegory leads to the teaching of the non-violence. One may take recourse to a story while making a point. But this story does not go to support non-violence in the mere psychological sense. No such delineation in detail is required of the warring forces, and in fact no such dramatic situation was needed to teach non-violence.

The real question is whether the psychological interval fight remains merely psychological. Does it not get translated into action ? Are our ethical problems merely psychological ? Is it not really a concrete problem of choice between two alternatives, which ultimately gets its translation into actual performance of the chosen line of action ?.

Those who have not seen the essence of the ethical problem so ably formulated by Vyasa, have, in my opinion, committed the fallacy of *ignoratioelenchi* and drawn a conclusion which is only favouiable to their own ideology neglecting the relevent aspects of the problem. In fact they have sidetracked the whole issue.

All ethical theory is about the actual practice. And even if the ethical issue is assumed to be merely imaginative fabrication. the conclusion drawn cannot be regarded as merely imaginary. It is meant to be applied in the life-situations. Vyasa's own solution of the problem does not suggest that non-violence should be practised irrespective of any situation obtained in life activities. His solution is far more comprehensive, taking the various aspects of the question into account-and all of these aspects are indeed relevant and significant- The great commentators on the Gita are dazzled by some one or the other aspect, and they have mistaken that aspect for the whole truth. What they have touched is an aspect of truth, but there is more in Vyasa's philosophy than could be revealed in these commentator's philosophies.

Ethics of the Gita fouuded on the Idealistic Metaphysics

According to the author of the Gita, Ethics is not a self sufficient or autonomous science. Its waters run into metaphysics and religion. There are three prominent approaches to the study of Ethics. It could be either based on naturalism (or materialism), humanism or spiritualism (or idealism). The Gita's Ethics is based upon Spiritualist Metaphysics. Much in the spirit of Greens Ethics the Gita sees the spiritual principle in man (क्षेत्र-क्षेत्रज्ञ विचार) as well as the spritual principle in nature (क्षराक्षर विचार).

These principles are not exclusive, but expressions of one and the same highest spiritual principle. Man is therefore not a mere rational animal having his grounding in animal nature or in mere rational, social or moral nature. He has a spiritual principle within him superior to and transcending the merely human principle of rationality. There is an immortal self within and identical with the all pervasive enternal principle of Brahman or God.

God manifests himself in this world of multiplicity and of all kinds of creatures by resorting himself to his Maya or Prakrti, and yet remains unaffected. Such transeendental principle of God is situated in the human heart too, form where he controls the activities of every individual. The man-kind has been also produced in four-fold divisions having their specific qualities and actions which are mutually complementary, thus holding the society together. The whole world is created, maintained and destroyed with God as its foundation. The world order thus is entirely dependent upon Him. Everything has its definite function in the preservation of this order, which has been assigned by Prajapati, Every man too has his definite place and a function to perform in this world order. His duties have been essigned to him. Some of the duties are common to all. there are certain virtues which all have to practise, while there some specific duties which he has to follow according to his verṇa decided by the original prakritic guna and Karma. Only the transeendental nirguna Brahman is uniform or sama. With the starting of the creation there is automatically vaisamya. Brahman which is beyond action is the only principle free from any defect (निर्दोषं हि समं ब्रह्म). With the creation starts the action which has an element of defect in it (सर्वारंभा हि दोषेण धूमेनाग्निरिवावृत्ताः। 18-48). All activities of men have also their defects. But with all defects in one's duties, it is advisable that he follows his own, rather than resorting to those of the others which may apparently be easy and well to perform. This advice has been repeated twice. (श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्) 3-35, 18-47. To embrace death following स्वधर्मं is perferable to performing duties belonging naturally to the others, that is dangerous. No sin is incurred in performing one's duty. It is the spontaneous duty of Ksatriya to fight and not to run away from the battle field. शौर्यं तेजो धृतिर्दाक्ष्यं-युद्धे चाप्यपलायनम् (18-43). Arjuna's resorting to eogism and refusing to fight will not be of any avail since he is going against his own nature (18-59)

Thus the principle of the Karmayoga teaching, inclusive of the essential elements both of jnana and bhakti, is the correct solution of the probiem. All the principles of Karmayoga constitute the marvellous central teaching of the Gita. As the end of each chapter indicates, the Gita is योगशास्त्र based on ब्रह्मविद्या.

Naiskarmya is niskamakarma

With the realization of the nature of the Ulimate Reality and God, and one's own relationship with God, one throws himself completely in the care of God by surrendering himself entirely to Him and works in this world as an instrument in is hands (निमित्तमात्र). He worships God by obeying his comands in the form of the duties which have naturally come to him, without bothering about the consequences. Like God, the devotee of God who serves Him and the world for maintaining Its order (लोकसंग्रह), and yet remains completely unaffected, as he has no initiation, no sense of ego or agency, no attachment to this or that action which is or is not to his liking, nor any interest in the acquisition of the fruits of the action for his own sake, nor again any attachment to inactivity. Thus अनासक्ति is from beginning to end and every polnf of view. While acting in this world physically, being the product of prakrti, he is yet inactive as he constitues the spiritual principle himself, as a part and parcel of God. Thus he sees अकर्म in कर्म. This indeed is नैष्कर्म्य which is indentical with अनहंकार and निष्कामता or अनासक्ति. This नैष्कर्म्य ii not अकर्मण्यता and yet Is not at all opposed to आत्मज्ञान. With knowledge the sense of action comes to an end, but the action continues spontaneously without being efforlully done. Sankaracarya sees opposition between Karma and Janana, but as Tilak has shown, there is no opposition between निष्काम or अनासक्तकर्म and ज्ञान, though the opposition does remain between सकामकर्म and Jaana. If having produced, maintained and destroyed the world God yet remains unaffected and aloof (अलिप्त), one who knows God, also remains unaffected and aloof. And as much as God maintains the world-order remaining its अंतर्यामी, the ज्ञानीभक्त also helps maintaining the world-order (लोकसंग्रह) by spontaneously continuing his duties after knowledge. As a matter of fact it is not possible for the ignorant agent to set an exapmle and to lead the people. If there is any natural leadership, it competently comes to the realised only. कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोकसंग्रहम् । १३-२५ He alone can do good to all the creatures (सर्वभूतहिते रताः ५-२५

Though killing does not kill

Just as it is true that though ultimately the source of all activity is God, and yet he is not the deor, तस्यकर्तारमपि मां

विद्धि अकर्तारमव्ययम् । ४–१३, in the same way one who has this realisation though active is not afffected कुर्वन्नपि न लिप्यते 5-7. The most dacisive lines regarding the person who has mentally the feeling of aloofness and non-agency, who does actually kill and yet is not the killer, and is not bound by any sin, are as following :-

> यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
> हत्वापि स इमाँल्लोकान् न हन्ति न निवध्यते ।। १८–१७.

Therefore Srikrsna repeatealy asks Arjuna to fight not in merely allegorical sense but in the most concrete sense, without any hesitation, desire and involvement. निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः । ३–३०. तस्माद्युध्यस्व भारत । २–१८, तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।२-३७. ततो युद्धाय युज्यस्व। २–३८. मामनुस्मर युध्य च । ८–७.

Thus God consciousness and the activity of war do go together. The verses from 2-31 to 39 are in praise of righteous war for the warrior like Arjuna.

The attitude of equanimity

But inspite of entering into such ghastly action of war, God also has advised to rise above the considerations and consequent attachments of the distinction between friends and enemies. He has taught equanimity to all kinds of dualism while describing the स्थितप्रज्ञ, कर्मयोगी, ज्ञानीभक्त and गुणातीत. निर्वैरः सर्वभूतेषु (११–५५) सर्वत्र समवुद्धयः (१२–१८),

God himself takes incarnations to protect the good and destroy the evil, and thus establishes the dharma again and again when it deteriorates now and then. Destruction thus is an unavoidable element in the sustenance of dharma. What God does, he expects his devotee also to do. Those who worship God verbally and mentally, but who do not physically do their assigned duties are really the sinners and haters of God as Visnupurana points out.

Thus Arjuna is made to see what his duty was and how he did not incur any sin in joining the ghastliest action of a righteous war.

Publication function : 22-12-1978

Shri K. D Sangoram, Chairman of the board of trustees, extended a hearty and cordial welcome to the distinguished guests and to all others and stated that the Hon. Justice Y. V. Chandrachud, Chief Justice of India, will release the Silver jubilee Souvenir, Vol. I. He added that the Hon Justice D. M. Chandrashekhar-chief justice of Karnataka-will preside over the function and explained that the book contains Life and Teachings of (1) Nimbargi Maharaj, (2)Bhausaheb Maharaj,(3)Amburao Maharaj, (4) Shivasharane Shivalingawa and (5) Shri Gurudev Ranade. It also contains Heart - Homages to Shri Gurudev Ranade from the pen of distinguished persons of great enence and scholarship.

The Hon. justice Chandrachud then released the Silver Jubilee Souvenir and addressed the gathering. :—

Shri Sangoram, Shri Parulekar, my brother Chief Justices, brother Judges and the spiritual brotherhood & sisterhood which has gathered here: I must admit that I have feelings somewhat out of sorts here in this gathering, because I do not think that, I can lay any reasonable claim to spiritualism or to any deep awareness or knowledge of the teachings of Gurudev Ranade; but I have heard of him a great deal and a large part of his activities was, for a long time, restricted to the area in which I grew up in my childhood in Poona. In Poona and in places round about, Gurudev Ranade's name was a household word and the rather unique feature of his life and career was that, two kinds of people,diametrically opposite, held him in equally high esteem. The non-believer-Philosopher had great regard for Gurudev Ranade's philosophical attainments and knowledge, and the man of faiths, the man of beliefs knew what Shri Gurudev Ranade was able to achieve in the world of spiritualism through the medium of rational, intellectual way of philosophical life. He represented in his life and he demonstrated through his life work, a very balanced, neat and beautiful synthesis of two varying ways of life–the Intellectual and the Spiritual. I said that I am feeling like a stranger in this gathering of spiritual brotherhood. but I must also tell you that the more I see of life, the more I see of law, the more I read of philosophy, the more have I begun to feel that bare intellectualism cannot give solace and happiness to mankind. I do not know, whether you will appreciate, if I say that I am not a blind believer in any faith or in any religious or spiritual ideology. I like to test for myself what is propagated by people who are held in high esteem in the spiritual world; and unverified claims of spiritual leaders are generally accepted by me and people like me with a pinch of salt. But that does not mean that I am a non-believer. I have no trust in what you believe and what you do. A stage comes in the life of every man when he begins to feel, that apart from pure and rank intellect, apart from the pursuit of mere rationalism, there has to be something to sustain him, there has to be something to sustain the purity of his life and it is from that point of view that I consider that the importance of the movement like the one started by Gurudev Ranade is immense. To-day there is a hue and outcry against the fall in moral values, the fall in public character and at such a juncture of our national life, it is very necessary that there should be some outside influences apart from one's worth, some deeper abiding values which can correct the path, chosen by persons, who occupy high places in the public life of our country. In fact.when a thief commits theft, he only takes care to see that, there is no human being around present,who is likely to see him committing theft and is likely to detect him..If the thief is caught and told that there may be no human being who may be able to watch him committing theft, but there is the presence of a Being who is omniscient and omnipresent who can see and hear though He may not be seen and heard.I think it may be possible by educating people to this way of life, even to reduce the rate of crimes in society.Institutions like the one founded by Gurudev Ranade have a great message to deliver to the mankind; that is the message of spiritualism.that is the message of purity, that is the message of a high sense of dedication to one's ideals and towards duty to the people, ultimately one has to serve. I met one of Gurudeva's disciples in Poona, I meet him very often. Shri Y P. Pandit and it is he, who really told me a great many things about Gurudeva's life and I was really amazed and I say that I was really inclined to believe all that Mr Pandit told me; but I questioned Pandit closely and I had a long discussion with him and ultimately, I convinced myself that what Pandit told me about Gurudev had not the slightest exaggeration. Through meditation, Gurudev had attained a very great and high spiritual position and I think through his unique and typical brand of spiritualism and the views which he employed being meditational means, he has created a band of people whose utility to society can be immense and measureless. I am happy to have this opportunity of being in your midst this morning and I think that after a somewhat arduous and speaking tour of Karnataka over the last five days during which I have spoken at about 10 or 15 gatherings, this is a very fitting end to my tour of Karnataka. I will carry with me not only the intellectual experiences which I gathered during my tour of Karnataka-in most of the meetings which I was required to address there was some or the other intellectual theme for discussion-and this is the only gathering which I am meeting, where almost all of you who are present here are animated by a common spiritual bond. I only want to assure you that, [I have no claim to spiritualism as it does you have. But that does not mean that, I am out of it. I can give you a small secret that, there is hardly a day when I do not do my meditation and if there is one thing which sustains me in the midst of my very strenuous routine of work I believe that, it is a 20 minutes meditation without fail. It gives me the greatest relaxation. If somebody in the Court gets angry with me, I am able to resist getting angry with him.] I have, of course, not yet attained the stage when I can say I can practise the preaching of Mahatma Gandhiji that if somebody slapped your right cheek, offer your left cheek. Well, that is the highest ideal to be attained through the means of meditation, so that you conquer your anger, you conquer jealousy, yor conquer the spirit of image and all that is left in you is your intellect and a sense and ability to forgive others, a sense of ability to understand others and to love your fellow-beings. Intellect after all is a means to achieving higher ends and there can be no higher end than to understand one's own people, to give them of one's best and to give all your love to them. Love and Vidya are two things which never get less and less by giving them to others; and this is the great Message of Gurudev and the message is: Through the medium of intellectualiam you can attain a status of spiritualism and having attained it, you can serve the cause of mankind. I thank you once again and I hope that, it will be possible for me to come to Belgaum and pay a visit to this beautiful Mandir whenever I come here. Thank you very much.

THE HON'BLE JUSTICE D. M. CHANDRASEKHAR THEN SPOKE :

Ladies & Gentlemen,

I found it very difficult to refuse the invitation extended by the organisers of this Institution because 7 years ago when I came here, I was brought here to imbibe the serene atmosphere. Here I was presented a few books though I am ignorant about philosophy and mysticism. I read a few portions of the books that were presented to me about 7 years ago. I do not claim to have read the books of Gurudev Ranade but I have heard enough to know that he was not merely a great philosopher but a mystic who practised the philosophy which he read and taught in the University. I learnt that, he is the Author of a book " Pathway to God " which has been published by Bharatiya Vidhya Bhavan. He has also written books on the mystic literature in Kannada and Marathi. To-day I thank the organisers of this Institution for inviting me here and to enable me to have the Darshan of the Samadhi of Gurudev Ranade to imbibe a little of the serene atmosphere and to know something about a great mystic It is said that, there is a fundamental unity between the mystics all over the world, irrespective of the religion to which they belong and irrespective of the times in which they live because essentially, mystics transcend dogmas and rituals of religion. I have heard that by practising meditation, by living the life of a philosopher, Gurudev Ranade attained this blissful life. Beyond this, I am not competent to speak anything. I pay my respects to Gurudev Renade ahd thank you for the invitation.

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VOTE OF THANKS BY SHRI. PARULEKAR

On behalf of this Academy, I express my grateful thanks to the Hon'ble Justice Shri. Chandrachud and the Hon'ble justice Sri. Chandrasekhar for acceding to our request and coming to the Gurudev Mandir for this function. I am also grateful to Lady Chandrachud and Lady Chandrasekhar for gracing this function at our request. The Hon'ble Justice Shri Deshpande, Chief Justice of Delhi, also kindly agreed and has been present amidst us to-day and I am, therefore, also grateful to him. I am thankful to you all for coming to this Mandir for this function. Lastly I have to mention with thanks,the great help which I received from Shri. R. J Desai, a noble mind and a popular District judge. I thank you all again, for making this function a great success.

Academy of Comparative Philosophy and Religion; Belgaum.

Short report (1-10-1978 to 31-12-1978)

A nāma-sapthāh was held for 5 days, ending on Vaikunthachaturdashi-13 11-1978. A few sadhakas took part in it. Talks were given on the 9th and 10th by Prof. L. C Patil on 'Shri Chidambar Swamiji and Nāma' and on the 12th, by prof. V. R. Akolkar on Shri Samartha Ramadas. After prayers, bhajan, and ārati, prasād was distributed to all the assembled persons on the last day.

Talks were arranged in the hall as follows :

18to20 Nov. Sri Bhagavat ShastriSatara on Geeta VI and Bhakti.
19th (morning) Sant Pachalegaonkar Maharaj
on श्रमतपस्या व यज्ञ
28th Nov. Shri Yeshwant alias Mitthu Maharaj Deglurkar on
ज्ञानेश्वर समाधि सोहळा.
1st Dec. Shri M. R Pandit, Pondicherry. on Yoga of Aravinda
17th Dec. Swamiji Pandita Tarulataji M. A. Ph. D.
on विवेक व वैराग्य
26th Dec Shri T. S. Munagekar, Devachi Alandi
on पिशाच्चबाधा, भानामति आणि परमार्थ.
28th to 30 Dec Brahmachari Raghvendra Swami Ramadasi :
Sajjangad. on धर्म आणि विज्ञान.

Geeta Jayanti was celebrated for 3 days from 8th December. A report is printed in this Number.

A function was arranged on 22-12-1978 for release of our new publication—Silver Jubilee Souvenir Vol. I—at the hands of the Hon. Justice V. Y. Chandrachud, Chief Justice of India. Hon Justice D. M. Chandrashekhar, Chief Justice of Karnataka, presided Their speeches are printed elsewhere in this Number. A large number of persons, including donors, life members, officers were present. Gurudev Ranade used to say: "This institution will spread my philosophy of God-

Realisation to the four corners of the world." That philosophy is explained by the editors, Shri K. D. Sangoram and Shri M. S Deshpande in a simple and lucid language in this volume.

The following persons were enrolled as life-members (Rs. 250/-)

1 Shri B L Jadhav, retd. Dy. Collector, Dombivali.
2 Shri M R. Sondur, Executive Engineer, Aurangabad.
3 Shri V R. Herwadkar, Advocate, Belgaum.
4 Shri Milind S. Joshi, Bombay.
5 Shri Dharm Paul, New Delhi.

and the following, as life subscribers (Rs. 100/-) :

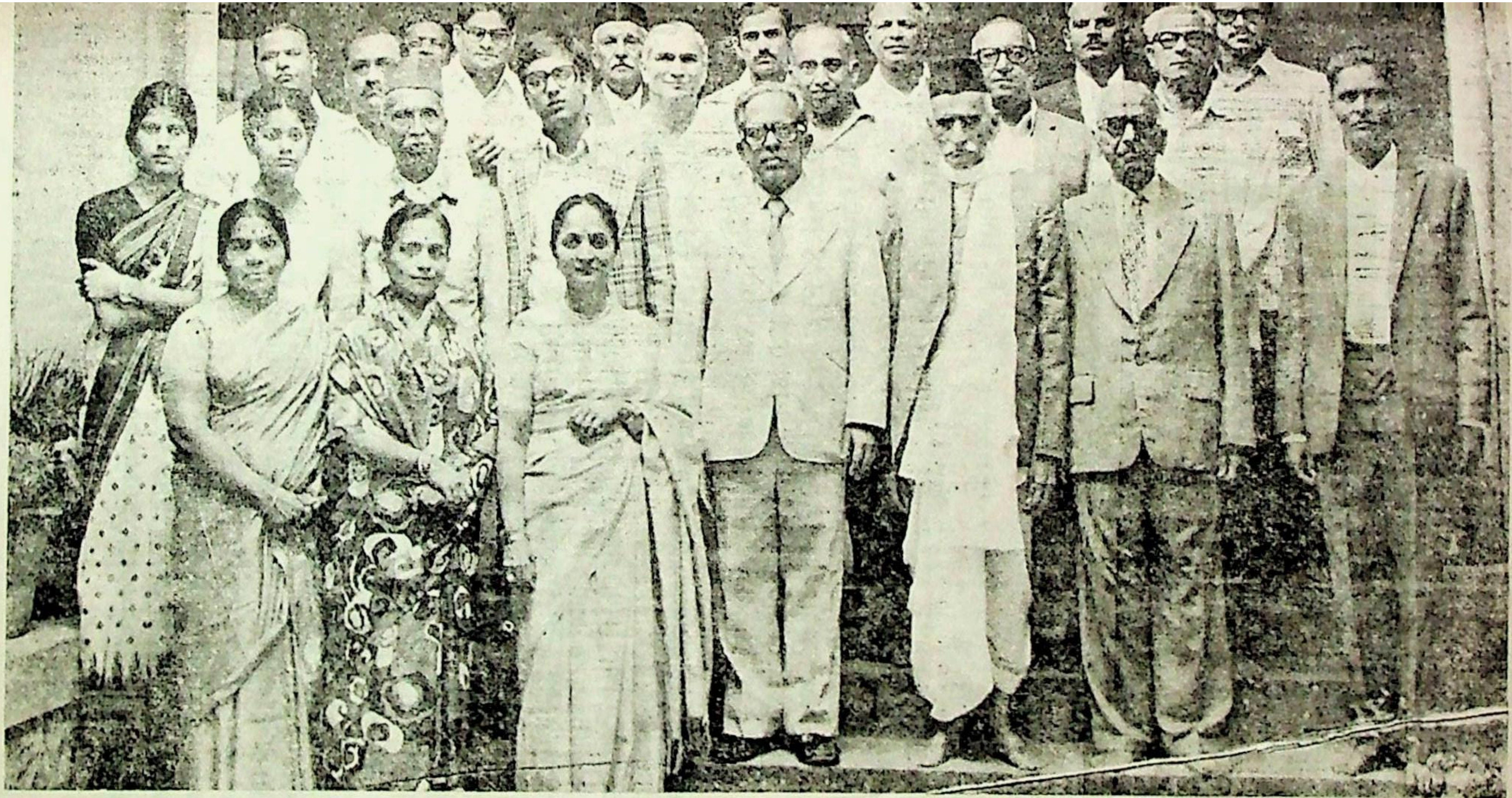
1 Shri R. J. Desai, District & Sessions Judge, Belgaum.
2 Shri V. R Patravali, industrialist; Belgaum.
3 Prof S N. Bengeri, R. P. D College, Belgaum.

Shri A Narayana Pai, retired Chief Justice, High Court of Karnataka, Bangalore, who is already a life-subscriber, has now paid Rs. 150/- in addition and become a life member.

Donations were received as follows :

1 Shri N. G Kulkarni, Engineer, Sawantwadi-	Rs. 15/-
2 Shri S. P Garg, Retd. Dy Secretary, Jaipur.	Rs. 51/-
3 Tarapore and Company, Belgaum	Rs. 100/-

We are thankful to all the above persons for their kind help to this Public Trust.



L. to R. 1st Row (1) Smt D. Balagopalan. (2) Smt Kusum D. Parulekar (3) Smt Chandrachud
(4) Shri Chandrachud (5) Shri Sangoram (6) Shri Metrani, (7) Prof K D. Tangod
2nd Row Miss Anjali Ambardekar (2) Miss Nandini Parulekar (3) Shri Parulekar (4) Kumar Chandrachud
(5) Shri B. M. Gogate (6) Shri Ajit Saraf (7) Shri D B Parulekar (8) Shri N. V. Shivanagi
(9) Shri R. S. Bhide (10) Shri G. S Kulkarni (11) Prof D. G Deshpande (12) Shri Shivanagi
3rd Row (1) Shri K. R. Kulkarni (2) Shri Ashok Saraf (3) Shri J, M. Kulkarni (4) Shri Ambardekar (5) Shri Kotbagi

भगवद्गीतेची अद्भुत–रम्यता

ग. दा. खरे, वाङ्मय–विशारद, बेळगांव.

जगांत सांप्रत जे निरनिराळे धर्म प्रचलित आहेत, त्यांपैकीं बहुतेक धर्मांच्या तत्त्वप्रणालींचा एकेकच निर्णायक आधारग्रंथ असल्याचें आढळून येतें. उदाहरणार्थ ख्रिस्तीधर्माचें बायबल, पार्शीधर्माचा झेंद–अवेस्ता, महंमदी धर्माचें कुराण, आणि बुद्धधर्माचें धम्मपद. पण हिंदुधर्म हाच एक असा प्रचलित धर्म आहे, कीं, ज्याचा निर्णायक धर्मग्रंथ कोणचा असें विचारल्यास सर्वमान्य अशा एकाच ग्रंथाचें नांव सांगणें कठीण जाईल. या मानीव वैगुण्याला एके काळीं कांहीं नवशिक्षित विद्वानांकडून तर इतकें महत्त्व दिलें जात होतें, कीं, या वैगुण्यामुळेंच हिंदुधर्माचा सांप्रत दिसून येणारा ऱ्हास मुख्यत: झाला आहे, असें ते मोठ्या आग्रहानें प्रतिपादन करीत असत. या मतांतील आग्रहाचा भाग सोडला, तरी अनेकानेक पंथोपपंथांमुळें शतश: विस्कळित झालेल्या हिंदुधर्माच्या तात्त्विक भूमिकेला दृढता आणि संघटितपणा येण्यास अशा एका निर्णायक आधारग्रंथाचें बहुमोल साहाय्य होणार आहे, यांत शंका नाहीं.

या दृष्टीनें विचार करूं लागतांच सर्वप्रथम डोळ्यांपुढें उभें राहणारें नांव म्हणजे ‘ वेद ’ हें होय. हिंदुधर्म हा वेदमूलक असल्यानें, व वेद हेच आज अखिल जगतांत उपलब्ध असलेल्या वाङ्मयामध्यें प्राचीनतम आणि तत्त्वज्ञानदृष्ट्या सर्व–श्रेष्ठ असल्यानें, वेद हाच

हिंदूंचा प्रमाण–धर्मग्रंथ होय, असें कित्येकांचें मत आहे; आणि तें एका दृष्टीनें ठीकही आहे. कारण, 'प्रामाण्यबुद्धिर्वेदेषु साधनानामनेकता।' हेंच हिंदुत्वाचें लक्षण मानावें, असें लो. टिळकांच्या वेळेपर्यंत आपल्याकडील बहुतेक सर्व विद्वानांचें मत होतें.

अशारीतीनें, वेद हेंच हिंदुधर्माचें मूलभूत प्रमाणवाङ्मय होय ही गोष्ट जरी सर्वमान्य असली, तरी वेदांना हिंदुधर्माचा एकमेव प्रमाणग्रंथ मानण्यांत अनेक अडचणी आहेत. एक तर वेद हा एक ग्रंथ नसून ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद या चार वेदांच्या संहिता, त्यांचीं अनेक ब्राह्मणें, त्यानंतर अनेक आरण्यकांपैकीं अगदीं प्रमुख तेवढींच धरलीं तरी दहा उपनिषदें, अशा कमींतकमी २०–२५ ग्रंथांच्या समूहाला ठोकळमानानें वेद अशी संज्ञा आहे इतक्या मोठ्या ग्रंथसमूहाला एक प्रमाणग्रंथ मानणें हास्यास्पद ठरेल ! कारण, मग ह्याच न्यायानें एखाद्या मोठ्या ग्रंथसंग्रहा याला कोणीं प्रमाणग्रंथ म्हटलें, तर तें अमान्य करणें कठीण होईल !!

वेदान्तसूत्रांत (ब्रह्मसूत्रांत) सर्व उपनिषदांची एकवाक्यता करण्याचा प्रयत्न केला असल्यामुळें वेदान्तसूत्रांना एका अर्थानें प्रमाण-धर्मग्रंथाचा मान देतां आला असता; पण त्यांतील विवेचन इतकें आत्यंतिक सूत्रमय म्हणजे अल्पशब्दात्मक आहे, कीं, चांगल्या संस्कृत जाणणारांनाही भाष्याभावीं तें एखाद्या सांकेतिक भाषेंतील लिखाणासारखें दुर्बोध वाटतें ! मग सामान्य माणसांची कथा काय ? "सहजासहजीं अर्थ कळला, तर ते धर्मग्रंथ कसले ?" अशा विचारसरणीच्या लोकांना मात्र वेदांतसूत्रें हा आदर्श धर्मग्रंथ वाटेल यांत शंका नाहीं !

वेदान्त–सूत्रांनंतर डोळ्यांत भरण्यासारखे ग्रंथ म्हटले म्हणजे 'रामायण' आणि 'महाभारत'. त्यांतील पहिलें रामायण, हें एक ऐतिहासिक उदात्त खंडकाव्य (प्रदीर्घकाव्य) असून त्यांत तत्त्वविवेचनाचा भाग फारच थोडा आहे. त्यामुळें तो धार्मिकग्रंथ (पावित्र्य-प्रेरकग्रंथ) म्हटला, तरी धर्मग्रंथ (धर्माचा प्रमाणभूत ग्रंथ) होऊं

शकत नाहीं. राहतां राहिलें महाभारत. महाभारतामध्यें मात्र धर्मतत्त्व-विवेचन भरपूर केलेलें असून त्याची भाषाही सहज समजण्यासारखी आहे. शिवाय, त्यांतील विवेचनाला जागोजाग कथांची जोड दिलेली असल्यानें विषय अतिशय सुगम झालेला आहे. तथापि महाभारताचा मुख्य भर कुरुवंशाच्या सविस्तर इतिहासकथनावर असल्यानें, युद्धें, प्रवास, राज्यकारभार, उद्योगधंदे, शिक्षण, व्यापार, राजनीति, भाऊबंदकी, गृहजीवन, व्रतस्थजीवन, नीति-अनीति, धर्माधर्म, इत्यादि मानवी जीवनाच्या सर्व अंगांचा आणि ढंगांचा विचार इतक्या तपशीलवारपणें आला आहे, कीं, त्याला जवळ जवळ सर्वसंग्रहाचें, किंवा मानव-व्यवहार-ज्ञानकोशाचें स्वरूप आलें आहे! "महाभारतांत जें आहे, तेंच इतर ग्रंथात आहे; आणि महाभारतांत जें नाहीं, तें इतर कुठेंच सांपडणार नाही." अशी जी महाभारताची स्तुति केली जाते, ती अयथार्थ मुळींच नाहीं. पण या त्याच्या सर्वसंग्राहकतेमुळेच, प्रमाणभूत धर्मग्रंथाला जो आटोपशीरपणा आणि विवेचनाचा सलगपणा लागतो, त्याला तो ग्रंथ मुकला आहे.

तर मग हिंदुधर्माच्या प्रमाणभूत अशा एखाद्या ग्रंथाची आशा सोडूनच दिली पाहिजे का? या प्रश्नाला नाइलाजानें होकारार्थीच उत्तर देण्याची पाळी हिंदुधर्मीयांवर आली असती; पण त्यांच्या सुदैवानें महाभारतामध्यें असा एक विभाग आहे, कीं, ज्यामध्यें हिंदुधर्माच्या आद्यतत्त्वांचें सुसंगत आणि स्पष्ट विवेचन सलगपणें आणि सुबोध रीतीनें आलेलें आहे. हा भाग म्हणजेच भारतीय युद्धारंभीं हतबुद्ध झालेल्या अर्जुनाला भगवंतांनीं केलेला उपदेश-अर्थात् भगवद्गीता. किंबहुना असेंही म्हणावेंसें वाटतें, कीं, महाभारताच्या एक लक्ष श्लोकसंख्येनें केलेला धर्मसिंधूचा विस्तार विविधतेच्या दृष्टीनें इष्ट असला, तरी सारग्रहणाच्या दृष्टीनें त्या विस्ताराचा बाधकपणा लक्षांत घेऊनच, धर्मतत्त्वांच्या परिणामकारक पण सुटसुटीत विवेचनासाठीं भारतीय युद्धारंभाचा हा अद्भुत प्रसंग व्यासांनीं सहेतुक साधला असला पाहिजे. कारण धर्मतत्त्वांचें विवेचन अचूक आणि रेखीव शब्दांत होण्यासाठीं श्रोत्याच्या बाजूनें जी तीव्र जिज्ञासेची

तळमळ असावी लागते, ती, अर्जुनाच्या मनांत श्रीकृष्णाच्या अनपेक्षित निर्भर्त्सनेमुळें जितक्या उत्कटतेनें उत्पन्न झाली होती, तितक्या उत्कटतेनें क्वचितच कुणाच्या मनांत उत्पन्न होत असेल! शिवाय, तें विवेचन अगदीं आवश्यक तितकेंच विस्तृत होण्यासाठीं व्यासमहर्षींच्या बहुप्रसव प्रतिभाशक्तीला इष्ट ती विस्तार–मर्यादा घालणारी कौरवपांडवसैन्याच्या युद्धोत्सुक हालचालींइतकी त्वरा–सूचक पार्श्वभूमीही दुसरी सांपडणें कठीण. प्रतिभेची आंच आणि वृत्तबंधनाचें दडपण यांमुळें शब्दहीरक उत्पन्न होतात, असा एक मार्मिक दृष्टांत कै. तात्यासाहेव केळकरांनीं ‘ वाग्वैजयंती ’ च्या प्रस्तावनेंत दिला आहे. त्याच धर्तीवर असें म्हणतां येईल कीं, अर्जुनाच्या अकल्पित समरवैराग्यानें ढांसळूं पाहणारी पांडवांची वाजू सांवरून धरण्याच्या आत्यंतिक आवश्यकतेची तीव्र आंच, आणि कोणत्याही क्षणीं शस्त्रांची खणाखणी सुरू होण्याइतपत निकट येऊन ठेपलेलें युद्ध प्रत्यक्ष सुरू होण्यापूर्वी अर्जुनाला पुन्हा युद्धोन्मुख करण्याच्या त्वरेचें दडपण, यांच्या एककालीन प्रक्रियेमुळेंच गीतेसारखा ग्रंथकोहिनूर व्यासांच्या प्रतिभा–भूमींत निर्माण झाला! युद्धाच्या घणाघाईंत गीतेसारखें गंभीर तत्त्वज्ञान सुचणें कठीण, आणि सुचलें तरी दुसऱ्याला विवरण करून सांगणें त्याहूनही कठीण; तेव्हां गीता ही महाभारतांत मागाहून कोणींतरी घुसडून दिली असली पाहिजे, असें म्हणणारांच्या कोत्या बुद्धीची कींवच केली पाहिजे. कोणतीही अद्वितीय कामगिरी थंड्या–सुस्त वातावरणांत होऊं शकत नाहीं; माणसांतील सर्वोच्च सुप्त शक्ति खडबडून जाग्या होण्याइतक्या तीव्र (तंग) वातावरणाची त्याला अवश्य जोड मिळावी लागते, हें साध्या व्यवहारांतही आपण पाहतोंच. दैनंदिन सरावाच्या वेळीं खेळाडू जितकी उंच उडी मारूं शकतो, त्यापेक्षां इंच–अर्धाइंच तरी अधिक उंच तो शर्यतीच्या वेळीं हटकून मारतो. मारेकरी मागें लागल्यावेळीं आपण ह्या ५ फूट उंचीच्या भिंतीवरून उडी मारूं तरी कसे शकलों, याचें मागाहून स्वतःच आश्चर्य करीत वसणाऱ्यांचीं उदाहरणें कांहीं थोडींथोडकीं नाहींत! साहित्यिकांच्या प्रतिभेलाही हाच न्याय लाग

आहे. आणि म्हणूनच कर्मयोगाचें कणखर तत्त्वज्ञान प्रभावीपणें सांगण्यास भारतीय युद्धासारखा अद्वितीय (घनगंभीर) प्रसंग व्यासांनीं जाणूनबुजूनच निवडला असला पाहिजे. शिळोप्याच्या वेळीं मजेसाठीं सांगण्यासारखें तें तत्त्वज्ञान नव्हेच मुळीं! अनुगीतेंत श्रीकृष्ण म्हणतात, "अर्जुना! युद्धारंभीं योगयुक्त स्थितींत असतांना मीं जें तुला सांगितलें, तें आतां पुन्हा तसें सांगतां येणें शक्यच नाहीं!"

भारतीय युद्ध अगदीं सुरू होण्याच्या बेतांत असतांना गीतेचें ७०० श्लोकी तत्त्वज्ञान सांगत बसण्याला फुरसत मिळाली असेल असें मानणें अगदीं अप्रयोजकपणाचें होय, असा आणखी एक आक्षेप यावर येऊं शकतो. या आक्षेपांत थोडेंफार तथ्यही आहे; पण त्याचें निवारण वाटतें तितकें कठीण नाहीं. आजच्या उपलब्ध गीतेचे ७०० श्लोक असले, तरी कुरुक्षेत्रावर प्रत्यक्ष सांगितल्या गेलेल्या गीतेचे ७०० श्लोकच होते असें मानण्याचें कारण नाहीं. संजयाचे ४१ व धृतराष्ट्राचा १, हे तर उघड उघडच रणांगणावर उच्चारलेले नाहींत. पहिल्या अध्यायांतील घटना गीतोपदेशाला प्रारंभ होण्यापूर्वीच होऊन गेल्या असल्यामुळें पहिल्या अध्यायाचे ४७ श्लोक प्रत्यक्ष गीतोपदेशांत येतच नाहींत. तसेंच, विश्वरूप-दर्शनाच्या श्लोकांपैकीं सुमारे ३५ श्लोकांनीं केलेलें वर्णन अर्जुनानें एका क्षणांत पाहिलें असणार, तेव्हां वेळेच्या दृष्टीनें हे ३५ श्लोकही हिशोबांत धरण्याचें कारण नाहीं. अध्याय १२ ते १७ यांतील विषय सूक्ष्म स्पष्टीकरणाचा (तपशिलाचा) असल्यामुळें त्यांतील बव्हंश भाग कुरुक्षेत्रा वर सांगितला गेला नसणें संभवनीय आहे. १० व्या अध्यायांतील विभूतिवर्णनाचा बराचसा संक्षेप प्रत्यक्ष गीतोपदेशाच्या वेळीं झाला असला पाहिजे. तसेंच १८ व्या अध्यायांतील बरेचसे (४०-५०) श्लोक उपसंहारात्मक असल्यानें तेही रणांगणावरील उपदेशांत अंतर्भूत असतीलच असें मानण्याचें कारण नाहीं. अशारीतीनें संक्षेप करीत गेल्यास मुख्य गीतोपदेशाचे प्रत्यक्ष सांगितलेले असे जवळ जवळ १५० श्लोकच उरतात. आणि तेवढ प्रत्यक्ष कुरुक्षेत्रावर युद्धारंभीं सांगितले गेले असणें सहज शक्य

आहे. कारण, त्याला अर्ध्या तासापेक्षां अधिक वेळ खास लागत नाहीं; आणि भारतकालीन धर्मयुद्धाची पद्धति लक्षांत घेतां, गीतोपदेशाला लागलेल्या ह्या अर्ध्यातासाइतका धीर दोन्ही पक्षांनीं धरला असणें असंभवनीय नाहीं.

अशा रीतीनें भारतीय युद्धासारख्या अतिगंभीर प्रसंगीं अत्यंत योगयुक्त स्थितींत सांगितल्या गेलेल्या या ग्रंथकोहिनूरामध्यें हिंदुधर्मांचे सर्व प्रमुख पैलू स्पष्टपणें दिसत आहेत; इतकेंच नव्हे, तर कर्म-ज्ञान-भक्ती, व्यक्त-अव्यक्त, सगुण-निर्गुण, द्वैत-अद्वैत, प्रवृत्ति-निवृत्ती,, इत्यादि पृथक् किंवा परस्पर-विरोधी भासणाऱ्या गोष्टींचा सुंदर समन्वयही त्याच्या ठिकाणीं झाल्यामुळें त्याच्या तेजानें सर्व जगाचे डोळे दिपून गेले आहेत !

अशारीतीनें महाभारतांतील श्रीकृष्णोपदेशाला स्वतंत्र ग्रंथाचें स्वरूप आणि निराळें नांव ज्यानें दिलें, त्यानें हिंदुधर्माची-आणि पर्यायानें अखिल जगताची-मोठीच सेवा केली असें म्हटलें पाहिजे. महाभारतांतील हा भाग, एरव्हीं लोकांच्या नजरेंत भरला असता कीं नाहीं, याची वानवाच आहे. कारण, मग महाभारतांतील इतर अनेक चमत्कृतिपूर्ण आणि कथारूपामुळें अत्यंत आकर्षक अशा घटनांच्या ओघांत गीताविभाग कोठच्या कोठें वाहून गेला असता त्याचा आम्हांलाही पत्ता लागला नसता ! मग जगांतील इतर लोकांची गोष्टच बोलावयास नको. ही आमची भीती केवळ काल्पनिक नाहीं. आजही अशाच एका महत्त्वाच्या भागाची तशी अनास्था होत असल्याचें उदाहरण प्रत्यक्ष घडत आहे. तो भाग म्हणजे आश्वमेधिक पर्वांतील 'अनुगीता' हा होय. वस्तुत: गीतेमध्यें त्रोटकपणें सांगितलेल्या मोक्षमार्गाचें विवेचन पूर्ण करण्याकरतां अनुगीता मुख्यत: सांगितली असल्यामुळें गीतेच्याइतकेंच अनुगीतेलाही विषयपूर्णतेच्या दृष्टीनें महत्त्व आहे. पण स्वतंत्र ग्रंथांत गीतेबरोबर तिचा समावेश न झाल्यानें, 'अनुगीता' म्हणून कांहीं भाग महाभारतांत आहे, या गोष्टींचें अचुक ज्ञान देखील सर्वसामान्य हिंदूना असत नाहीं; मग इतररांना नसल्यास काय आश्चर्य ?

केवळ आपुलकीमुळें—म्हणजे गीता हा हिंदुधर्मातील एक ग्रंथ अमल्यामुळें — आम्ही त्याचें प्रमाणाबाहेर कौतुक करीत आहोंत, असें मानण्याचेंही कारण नाहीं. आमच्या इतकेच, किंबहुना कांकणभर अधिकच, परधर्मीय तत्त्वजिज्ञासूही गीतागुणगानांत रंगले आहेत—रंगत आहेत ! बाकीच्या धर्मांची गोष्ट तर राहूं द्याच, पण हिंदुधर्माशीं ज्यांचें हाडवैर इतिहासाच्या पानांपानांतून ठळकपणें चितारलेलें आढळतें, त्या महंमद-धर्मीयांच्या संतांनींही गीतेला शिरसावंद्य मानली आहे ! यापेक्षां अधिक अपूर्व तें काय? गेल्या (दुसऱ्या) महायुद्धांत इटलींतील अघाडीवर गीताजयंतीनिमित्त हिंदी शिपायांना गीतेच्या प्रती विनामूल्य वांटणारे कॅप्टन गुलझारीलाल, यांनीं आपल्या गीताभक्तीची पूर्वपीठिका सांगतांना प्रकट केलें आहे, कीं, आपले गुरु एक महंमदधर्मी अवलिया असून त्यांनीं मरतेसमयीं आपल्या हातीं गीतेचें पुस्तक देऊन त्याच्या प्रचाराची कामगिरी आपल्यावर सोंपविली !

बरोबरच आहे; अखिल-मानवधर्मांच्या शाश्वत तत्त्व-दर्शनासाठीं आंसुसलेले सर्व सज्जन गीतेवर असे मधुमक्षिकेसारखे लुब्ध न झाले तरच आश्चर्य ! ज्या मृत्यूच्या केवळ कल्पनेनेंही कृमिकीटांपासून सम्राटांपर्यंत सर्वांच्या अंगावर कांटाच उभा राहावा, त्या मृत्यूचें खरें स्वरूप बाल्यांतून तारुण्यांत, अन् तारुण्यांतून वृद्धावस्थेंत जाण्याइतकें, किंवा जुनीं वस्त्रें टाकून नवीं घेण्याइतकें सहजप्राप्त आणि साधेंसुधें अमल्याचें दाखवून देऊन, पहिल्या सलामीलाच काल-भुजंगाचे विषारी दांत समूळ उपटून टाकणारा गीतेसारखा दुसरा गारुडी त्यांना कुठें सांपडणार? मानवाला कर्तव्यपथावर स्थिर राखण्यासाठीं स्वर्गाची भलावणी किंवा नरकाचीं बुजगावणीं नाचविण्यांत इतर धर्मपंथ दंग असतांना, सुखदुःखाची—मानापमानाची—यशापयशाची पर्वा न करतां फलनिरक्षेप निरहंकार कर्तव्याचरणानें मिळणाऱ्या अमृतत्त्वाचें, म्हणजेच अमृततुल्य मनःशांतीचें, अभिनव ध्येय मनुष्यापुढें धरून कर्तव्यच्युतीचा संभवच नष्ट करणारा किमयागार गीतेशिवाय त्यांना दुसरा कोण आढळणार? नुसत्या मानवांच्याच नव्हे, तर

अखिल त्रैलोक्याच्या परस्परावलंबी जीवनाची जाणीव देऊन स्वार्थैकमग्न जीवनाबद्दल घृणा, आणि आनृण्य-संपादनार्थ अविरत कार्यमग्नतेची प्रेरणा, यांची जोड करून देणाऱ्या यज्ञचक्रासारख्या सर्वंकष तत्त्वाचें दर्शन त्यांना दुसरीकडे कोठें घडणार ? पूजा करावी क्रॉसची, कीं पंजाची, कीं मूर्तीची, या भांडणापायीं डोकें-फोडी करण्यांत जग बेफामपणें गुंतलें असतांना "क्रॉसची काय, पंजाची, स्तूपाची काय, मूर्तीची काय, किंवा अमूर्ताची काय, देवाला सगळ्या पूजा सारख्याच मान्य आहेत— सगुण सोपी, निर्गुण मात्र कष्टसाध्य; ज्याला जी मानवेल ती त्यानें पत्करावी, इतरांचा तो प्रश्न नव्हे !" असा पूजा-स्वातंत्र्याचा मूलभूत अधिकार मुक्तकंठानें पुकारणारा ग्रंथराज त्यांना गीतेशिवाय दुसरा कोठला लाभेल ? पतितांना उद्धाराची आशा, सत्प्रवृत्तांना उत्कर्षाची दिशा, आणि उद्दामांना अध:पाताची अवदशा दाखवून सर्वांना सत्प्रवृत्तीचे पाठ देतां देतांच, जगांतील विषमतेची आणि विपत्तींची उपपत्ति सांगणारें पुनर्जन्माचें तत्त्व गीतेइतक्या स्पष्टपणें आणि तर्कशुद्धरीतीनें, पण थोडक्यांत, विशद केलेलें दुसऱ्या कोठें आढळण्याची आशा तरी आहे काय ? 'परधर्मी तेवढे पापी—म्हणून एकतर संहार्य, किंवा हटात् परिवर्तनीय' हा एकच दंडक मानणाऱ्या मानवी गिधाडांचा धुमाकूळ जगांत सर्वत्र चालू असतांना —

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विता : ।
तेऽपि मामेव कौंतेय भजन्त्यविधिपूर्वकम् ।।

(इतर देवतांची श्रध्देनें पूजा करणारेही माझीच पूजा करीत असतात; मात्र त्यांची पद्धति चुकीची असते, इतकेंच.) असा सर्व पूजाअर्चांच्या एकगामित्वाचा, आणि पर्यायानें परधर्म-सहिष्णुतेचा सात्त्विक संदेश देणारें समतोल तत्त्वज्ञान सबंध पृथ्वी धुंडून तरी अन्यत्र कोठें सांपडेल काय ? 'आशा सुटेना अन् देव भेटेना !' या म्हणींत वर्णिल्या प्रमाणें ससाराची असक्ति न सुटणाऱ्या बहुसंख्य प्राकृत जीवांना मोक्षनिष्ठेंतून बहिष्कृत होऊं न देतां, कर्मयोगाचा पिपीलिकामार्ग दाखवून संन्यास-मार्गीयांची मोक्षाची मानीव मिरासदारी कायमची नष्ट करण्यास गीतेशिवाय दुसरें कोण पुढें येणार ? शेवटी,

ज्याचें वर्णन करतांना सहस्र तोंडांचा शेषही थकला, त्या परमात्म्याच्या विश्वव्यापकत्वाचें रोमहर्षक दर्शन मोजक्या शब्दांनींच घडविण्याचें सामर्थ्य गीतेंतील विश्वरूप–दर्शनाखेरीज दुसऱ्या कोठें दिसूं शकेल ?

आणि आश्चर्याची परमावधि ही, कीं एवढ्या नितांत महत्त्वाच्या इतक्या अनेक गोष्टी अंकलिपी एवढ्या छोट्या (आकारमानाच्या) पुस्तिकेंत समावलेल्या ! बरें, त्यासाठीं बाणभट्टाच्या कादंबरीप्रमाणें कोसकोस लांबीच्या सामासिक शब्दांपायीं वाचकाला गुदमरून जायची पाळी येते आहे म्हणावें, तर तसेंही नाहीं. किती सोपे शब्द ! किती साधी वाक्यरचना ! जणूं कांहीं नुकत्याच संस्कृत शिकूं लागलेल्या विद्यार्थ्यांसाठी बुद्ध्या बनविलेले सोपे पाठच ! उदाहरणार्थ, मृत्यूच्या भीषणतेचें निराकरण करणारे खालील श्लोक पहा –

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहांतरप्राप्तिर्धीरस्तत्र न मुह्यति ।।
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ।।

किंवा, कर्मयोगाचें स्वरूप आणि व्याख्या पहा –

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुः भूः मा ते संगः अस्तु अकर्मणि ।।
योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ।।

अथवा, स्थितप्रज्ञाचें वर्णन घ्या –

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येव आत्मना तुष्टः स्थितप्रज्ञः तदोच्यते ।।
आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशंति सर्वो स शांति आप्नोति न कामकामी ।।

तसेंच परमयोग्याचें लक्षण वाचा –

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ।।
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ।।

त्याचप्रमाणें, लिंगशरीरधारी (सूक्ष्म शरीरधारी) जीवालाही इंद्रियें कशी असूं शकतात, हा अमूर्त विषय किती सोप्या शब्दांत स्पष्ट करून सांगितला आहे पहा –

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानि इंद्रियाणि प्रकृतिस्थानि कर्षति ।।
शरीरं यदवाप्नोति यच्चापि उत्क्रामति ईश्वरः ।
गृहीत्वैतानि संयाति वायुः गंधान् इवाशयात् ।।

अशीं किती म्हणून उदाहरणें द्यावीं ? अशा तऱ्हेचे इतके श्लोक 'मी' 'तूं' करीत माझ्या डोक्यांत गर्दी करीत आहेत, कीं, त्यांच्या नादीं लागल्यास बहुतेक सर्व गीताच येथें उद्धृत करावी लागेल ! म्हणूनच तो मोह आंवरणें भाग आहे. पण इतकें मात्र निश्चित, कीं, अर्थ-गांभीर्य, भाषासौंदर्य, आणि शब्दसौकर्य यांची श्लोका-श्लोकामध्यें जणूं काय स्पर्धाच चालली आहे ! खरोखर, धन्य त्या पूर्णप्रज्ञ व्यासांची, कीं ज्यांच्या दिव्य प्रतिभेनें उच्चतम तत्त्वगर्भता आणि लौकिक-व्यवहारनिष्ठता, अर्थगांभीर्य आणि भाषासौंदर्य, तर्कपूर्णता आणि काव्यात्मकता, इत्यादि अनेक निसर्गभिन्नास्पद गुणांना एकत्र गुंफून, जगाला मान्यतेनें मान डोलवायला लावणारा हा अमोल वाङ्मय-चिंतामणि निर्माण केला **!!**

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ಸರ್ವಧರ್ಮಾನ್ ಪರಿತ್ಯಜ್ಯ ಮಾಮೇಕಂ ಶರಣಂ ವ್ರಜ

—ಪ್ರೊ. ಕೆ. ಡಿ. ತಂಗೋಡ, ಎಂ. ಎ.

ಗೀತಾ ಸುಗೀತಾ ಕರ್ತವ್ಯಾ ಕಿಮನ್ಯೈಃ ಶಾಸ್ತ್ರವಿಸ್ತರೈಃ ।
ಯಾ ಸ್ವಯಂ ಪದ್ಮನಾಭಸ್ಯ ಮುಖಪದ್ಮಾದ್ವಿನಿಃಸೃತಾ ॥

ಮಹಾಭಾರತದಲ್ಲಿ ಗೀತೆಯನ್ನು ಕುರಿತು ಶ್ರೀ ವೇದವ್ಯಾಸರು ಹೀಗೆ ಬರೆದಿದ್ದಾರೆ. "ಗೀತೆಯನ್ನು ಪಠಿಸುವದು ನಮ್ಮ ಕರ್ತವ್ಯ." ಉಳಿದ ಶಾಸ್ತ್ರಗಳಿಂದೇನು? ಅದು ಸ್ವಯಂ ಪದ್ಮನಾಭನ ಮುಖ ಕಮಲದಿಂದ ಹೊರಹೊಮ್ಮಿ ಬಂದುದು." ಗೀತೋಪದೇಶ ಮಾಡಿದವನು ಶ್ರೀಕೃಷ್ಣ ಪರಮಾತ್ಮನು. ಅವನ ಮುಖಕಮಲದಿಂದ ಹೊರಹೊಮ್ಮಿದ ಗೀತೆಯನ್ನು ಬರೆದವರು ಭಗವಾನ್ ವ್ಯಾಸರು. ಆದ್ದರಿಂದ ಹಿಂದುಗಳಿಗೆ'ಅಷ್ಟೇ ಏಕೆ ಇಡೀ ಮಾನವಕುಲಕ್ಕೆ ಪರಮಪವಿತ್ರವಾದ ಧರ್ಮಗ್ರಂಥ ಭಗವದ್ಗೀತಾ. ಅದು ಪ್ರಸ್ಥಾನತ್ರಯಿಗಳಲ್ಲೊಂದು. ಅದನ್ನು ಪ್ರಮಾಣಗ್ರಂಥವೆಂದು ಮನ್ನಿಸಲಾಗಿದೆ. ಆದ್ದರಿಂದ ವಿದ್ವಾಂಸರು, ತತ್ವವೇತ್ತರು ಅದರ ಮೇಲೆ ಭಾಷ್ಯಗಳನ್ನು ಟೀಕೆ ಟಿಪ್ಪಣಿಗಳನ್ನು ಬರೆಯುವದು ತಮ್ಮ ಕರ್ತವ್ಯ ಎಂದು ಭಾವಿಸಿದರು. ಗೀತೆ ಉಪನಿಷತ್ತುಗಳ ಸಾರವಾಗಿದೆ. "ಇದು ಪ್ರಾಣಿಮಾತ್ರರ ಧ್ಯೇಯವಾದ ಆತ್ಮಸುಖವನ್ನು ದೊರಕಿಸುವ ಸುಲಭ ಮತ್ತು ಸರಲ ಯುಕ್ತಿಯನ್ನು ಮೃದುಮಧುರ ವಾಣಿಯಿಂದ ಹೇಳುವ ಅನುಪಮ ಕಾವ್ಯವು. ಇದನ್ನು ಸರಿಗಟ್ಟುವ ಗ್ರಂಥವು ಇನ್ನೊಂದಿಲ್ಲವಾದ್ದರಿಂದ 'ಗೀತಾ ಗೀತೈವ'- ಗೀತೆಗೆ ಗೀತೆಯದೇ ಉಪಮೆ ಎಂದು ಗೀತಾಭ್ಯಾಸಿಗಳು ಅನ್ನುವದು ಯಥಾರ್ಥವು." ಜಗತ್ತಿನ ಮಹಾಪುರುಷರನೇಕರು ಭಗವದ್ಗೀತೆಯಿಂದ ಸ್ಫೂರ್ತಿ ಪಡೆದಿದ್ದಾರೆ. ಇಂಥವರಲ್ಲಿ ತತ್ವಜ್ಞಾನಿಗಳಿದ್ದಾರೆ, ಸಾಹಿತಿಗಳಿದ್ದಾರೆ, ಸಮಾಜ ಸುಧಾರಕರಿದ್ದಾರೆ, ರಾಜಕಾರಣ ಪಟುಗಳಿದ್ದಾರೆ, ಸ್ವಾತಂತ್ರ್ಯವೀರರೂ ಇದ್ದಾರೆ. ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಮಾನವ ಜೀವನಕ್ಕೆ ಬೇಕಾಗುವ ಎಲ್ಲ ಮಹತ್ವದ ವಿಷಯಗಳೂ ಇವೆ; ತತ್ವಜ್ಞಾನವಿದೆ, ಧರ್ಮವಿದೆ, ನೀತಿಯಿದೆ. ಅಂತೆಯೇ ಇದು ಎಲ್ಲರಿಗೂ ಉಪಯುಕ್ತವಾಗಿದೆ, ಪ್ರಿಯವಾಗಿದೆ.

ಗೀತೆಯು ಜಗನ್ಮಾನ್ಯ ಗ್ರಂಥ. ಆಧ್ಯಾತ್ಮಿಕ ಗ್ರಂಥಗಳಲ್ಲಿ ಅದಕ್ಕೊಂದು ವಿಶಿಷ್ಟ ಸ್ಥಾನವುಂಟು. ಪರಮಾತ್ಮನು ಪಾರ್ಥನ ಮುಖಾಂತರ ಮಾನವ ಜನಾಂಗಕ್ಕೆ ಬೋಧಿಸಿದ ಉಪದೇಶಾಮೃತವದು. ಅದರ ತತ್ವಗಳು ಸಾರ್ವಕಾಲಿಕವಾದವು. ಪಂಡಿತರೂ, ಪಾಮರರೂ ಮೆಚ್ಚುವಂಥದು. ಆದರ್ಶ ಜೀವನವನ್ನು ನಡೆಸಲು ಬಯಸುವವರಿಗೆ ಮಾರ್ಗದರ್ಶಿಕೆಯಾಗಿದೆ. ಮಾನವ ಜೀವನದ ಎಲ್ಲ ಸಮಸ್ಯೆಗಳಿಗೂ ಅದು ಪರಿಹಾರ ಒದಗಿಸುತ್ತದೆ.

ಗೀತೆಯ ಬಗ್ಗೆ ಎಷ್ಟು ಮಾತನಾಡಿದರೂ ಕಡಿಮೆ, ಎಷ್ಟು ಬರೆದರೂ ಕಡಿಮೆ. ಅದನ್ನು ಕುರಿತು ಬರೆಯಲ್ಪಟ್ಟ ನೂರಾರು ಗ್ರಂಥಗಳೇ ಈ ಮಾತಿಗೆ ಸಾಕ್ಷಿ. ಅದರ ಮೇಲೆ ವಿದ್ವಾಂಸರು, ತತ್ವಜ್ಞಾನಿಗಳು ಬರೆದ ಭಾಷ್ಯಗಳಲ್ಲಿ ತಮ್ಮ ಸ್ವಭಾವಕ್ಕನುಗುಣವಾಗಿ, ಮನೋವೃತ್ತಿಗೆ ಅನುಗುಣವಾಗಿ ವಿವಿಧ ರೀತಿಯಲ್ಲಿ ಅದನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಂಡಿದ್ದಾರೆ. ಎಲ್ಲರಿಗೂ ಪ್ರಿಯವಾದ ಗೀತೆಯು ವಿವಾದಾಸ್ಪದ ಗ್ರಂಥವಾಗಿರುವದೂ ಅಷ್ಟೇ ಸತ್ಯ. ಅದನ್ನು ಕುರಿತು ಬರೆಯಲಾದ ಗ್ರಂಥಗಳನ್ನು ಓದಿದ ಶ್ರೀ ಸಾಮಾನ್ಯನು ಗೊಂದಲದಲ್ಲಿ ಬೀಳುವ ಸಂಭವವುಂಟು. ಅದರ ಮುಖ್ಯ ಸಂದೇಶವೇನು ಎಂಬುದು ಅವನಿಗೆ ತಿಳಿಯದಂತಾಗುವದು. ಆಗ ಗೀತೆಯನ್ನು ಮೂಲದಲ್ಲಿ ಓದಿ ತನ್ನ ಬುದ್ಧಿ, ಅನುಭವ ಹಾಗೂ ಕಲ್ಪನಾಸಾಮರ್ಥ್ಯಗಳ ಸಹಾಯದಿಂದ ಅದರ ನಿಜವಾದ ಅರ್ಥವನ್ನು ಗ್ರಹಿಸುವ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನವನ್ನು ಅವನು ಮಾಡುವದು ವಿಹಿತ. ಅದರಂತೆ ಗ್ರಂಥವನ್ನು ಇಡಿಯಾಗಿ ಓದಿದಾಗ, ಗೀತೋಪದೇಶದ ಸಂದರ್ಭವನ್ನು ಲಕ್ಷದಲ್ಲಿರಿಸಿಕೊಂಡಾಗ ಅದರ ಸರಿಯಾದ ಅರ್ಥ ನಮಗಾದೀತು.

ಯುದ್ಧ ಭೂಮಿಯಲ್ಲಿ ಧರ್ಮ-ಸಮ್ಮೂಢಚೇತನನಾಗಿ ಕ್ಷತ್ರಿಯನಾದ ಅರ್ಜುನನು ಯುದ್ಧ ಮಾಡಲು ನಿರಾಕರಿಸಿದಾಗ ಅವನಿಗೆ ಶ್ರೀ ಕೃಷ್ಣನು ಗೀತೋಪದೇಶ ಮಾಡಬೇಕಾಯಿತು. ಅವನಲ್ಲಿ ಕರ್ತವ್ಯ-ಪ್ರಜ್ಞೆಯನ್ನು ಜಾಗೃತಗೊಳಿಸಿ ಯುದ್ಧ ಮಾಡಬೇಕಾದುದು ಕ್ಷತ್ರಿಯನ ಧರ್ಮವೆಂದು ತಿಳಿಸಿ ಅವನನ್ನು ಯುದ್ಧಕ್ಕೆ ಅಣಿ ಮಾಡಿದ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಕರ್ಮ ಮಾಡುವದು ಮನುಷ್ಯನಿಗೆ ಸ್ವಾಭಾವಿಕವೆಂದು, ಕರ್ಮ ಮಾಡದೆ ಇರುವದು ತಪ್ಪು ಎಂದು ನಮಗೆ ಬೋಧಿಸಿದ್ದಾನೆ. ಜೀವನದಲ್ಲಿ ನಮ್ಮ ಪಾಲಿನ ಕರ್ತವ್ಯವನ್ನು ಶ್ರದ್ಧೆಯಿಂದ, ಫಲಾಪೇಕ್ಷೆ ಇಲ್ಲದೆ ಈಶ್ವರಾರ್ಪಣ ಬುದ್ಧಿಯಿಂದ ನಿರ್ವಹಿಸಬೇಕೆಂಬ ಉಪದೇಶ ಇಲ್ಲಿದೆ. ಅದರಂತೆ ಸ್ವಧರ್ಮದ ಆಚರಣೆಯನ್ನು ಬಿಡಲಾಗದೆಂದೂ ವಿವರಿಸಲಾಗಿದೆ. ಸ್ವಧರ್ಮದ ಆಚರಣೆಯು ಕರ್ತವ್ಯ-ಪ್ರಜ್ಞೆಯಿಂದ ಕೂಡಿರಬೇಕೆಂಬ ಮಹತ್ವದ ಸೂಚನೆಯೂ ಇಲ್ಲಿದೆ.

ರಣರಂಗದಲ್ಲಿ ಗೀತೋಪದೇಶ ಪ್ರಾರಂಭವಾದಾಗಿನಿಂದ ಕೊನೆಯ ವರೆಗೂ ಜಿಜ್ಞಾಸು ಅರ್ಜುನ ತನಗೆ ಬಂದ ಸಂಶಯಗಳನ್ನೆಲ್ಲ ಹಲವು ಪ್ರಶ್ನೆಗಳ ರೂಪದಲ್ಲಿ ಭಗವಂತನ ಮುಂದಿರಿಸಿದ. ನಾನು ನಿನ್ನ ಶಿಷ್ಯನಾಗಿದ್ದೇನೆ. ಜ್ಞಾನ ನೀಡಿ ನನ್ನನ್ನು ಉದ್ಧರಿಸು ಎಂದು ಬೇಡಿದ. ಪರಮ ಗುರುವಾದ ಶ್ರೀಕೃಷ್ಣ ಶಿಷ್ಯನಾದ ಅರ್ಜುನನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಸಮರ್ಪಕವಾದ ಉತ್ತರ ನೀಡಿ ಅವನ ಸಂಶಯಗಳನ್ನು ನಿವಾರಿಸಿದ. ಗುರು ಇತ್ತ ಉತ್ತರಗಳಿಂದ ಅರ್ಜುನನನ್ನು ಆವರಿಸಿದ ಮೋಹವು ನಷ್ಟವಾಗಿ ಅವನಲ್ಲಿ ಕರ್ತವ್ಯ-ಪ್ರಜ್ಞೆ ಜಾಗೃತವಾಯಿತು. ನಾನು ಹೇಳಬೇಕಾದುದೆಲ್ಲವನ್ನೂ ಹೇಳಿದ್ದೇನೆ. ನಿನ್ನ ಇಚ್ಛೆಯಂತೆ ವರ್ತಿಸು ಎಂದು ಭಗವಂತ ಹೇಳಿದ. ಗುಹ್ಯತಮವಾದ ಅಧ್ಯಾತ್ಮ ಜ್ಞಾನವನ್ನು ಶಿಷ್ಯಭಾವದಿಂದ ದೊರಕಿಸಿ ಯುದ್ಧಕ್ಕೆ ಅಣಿಯಾದ ಪಾರ್ಥ.

ಅರ್ಜುನನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರರೂಪವಾಗಿ ಶ್ರೀಕೃಷ್ಣ ಧರ್ಮಾಧರ್ಮಗಳ ಹಾಗೂ ಕರ್ಮಾಕರ್ಮಗಳ ಸೂಕ್ಷ್ಮ ವಿಚಾರಗಳನ್ನು ಮನವರಿಕೆಯಾಗುವಂತೆ ಬಿಡಿಸಿ ಹೇಳಿದ. ಈ ವಿಚಾರಗಳಿಗೆ ಆಧಾರವಾದ ತಾತ್ವಿಕ ವಿಚಾರಗಳನ್ನೂ ತಿಳಿಸಿ ಹೇಳಿದ. ವಿಶ್ವರೂಪ-ದರ್ಶನವನ್ನೂ ಮಾಡಿಸಿದ. ಇಷ್ಟೆಲ್ಲ ಮಾಡಿಯಾದ ಮೇಲೆ ಕೊನೆಯ ಅಧ್ಯಾಯದಲ್ಲಿ

ಮನ್ಮನಾ ಭವ ಮದ್ಭಕ್ತೋ ಮದ್ಯಾಜೀ ಮಾಂ ನಮಸ್ಕುರು।
ಮಾಮೇವೈಷ್ಯಸಿ ಸತ್ಯಂ ತೇ ಪ್ರತಿಜಾನೇ ಪ್ರಿಯೋಽಸಿ ಮೇ ॥
(೧೮-೬೫)

“ ನನ್ನಲ್ಲಿ ಮನಸ್ಸುಳ್ಳವನಾಗು, ನನ್ನ ಭಕ್ತನಾಗು, ನನ್ನ ಪ್ರೀತಿಗಾಗಿ ಯಜ್ಞ ಮಾಡು, ನನ್ನನ್ನು ನಮಸ್ಕರಿಸು. ನೀನು ನನ್ನನ್ನು ಹೊಂದಿಯೇ ತೀರುತ್ತೀ ಎಂದು ನಿಜವಾಗಿ ಪ್ರತಿಜ್ಞೆ ಮಾಡುವೆ. ನೀನು ನನಗೆ ಪ್ರಿಯನು” ಎಂದು ಹೇಳುತ್ತಾನೆ. ನಂತರ

ಸರ್ವಧರ್ಮಾನ್ ಪರಿತ್ಯಜ್ಯ ಮಾಮೇಕಂ ಶರಣಂ ವ್ರಜ।
ಅಹಂ ತ್ವಾಂ ಸರ್ವಪಾಪೇಭ್ಯೋ ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ ಮಾ ಶುಚಃ॥
(೧೮-೬೬)

“ ಎಲ್ಲ ಧರ್ಮಗಳನ್ನು ಪರಿತ್ಯಜಿಸಿ ನನ್ನೊಬ್ಬನಿಗೆ ಶರಣು ಬಾ. ನಾನು ನಿನ್ನನ್ನು ಎಲ್ಲ ಪಾಪಗಳಿಂದ ಮುಕ್ತನನ್ನಾಗಿ ಮಾಡುವೆನು. ಶೋಕ ಮಾಡಬೇಡ” ಎಂದು ಭಗವಂತ ಹೇಳಿದ್ದಾನೆ.

ಮೇಲಿನ ಈ ಎರಡು ಶ್ಲೋಕಗಳಲ್ಲಿ ಗೀತೋಪದೇಶದ ಪರಾಕಾಷ್ಠತೆಯನ್ನು ನೋಡುತ್ತೇವೆ. ಮಾನವ ಜೀವನದ ಪರಮ ಗುರಿ ಮೋಕ್ಷ. ಮೋಕ್ಷಪ್ರಾಪ್ತಿಗಾಗಿ ಇರುವ ಪ್ರಮುಖ ಸಾಧನಗಳಲ್ಲಿ ಭಕ್ತಿಯೂ ಒಂದು. ಮಾನವ ಜೀವನದ ಸಾಫಲ್ಯ ಭಕ್ತನಾಗುವದರಲ್ಲಿದೆ. ಭಕ್ತನು ದೇವನಿಗೆ ಪ್ರಿಯನು. ದೇವನ ಪ್ರೀತಿಗೆ ಪಾತ್ರನಾಗಬೇಕಾದರೆ ಭಕ್ತನು ಹೇಗೆ ವರ್ತಿಸಬೇಕೆಂಬ ಸೂಚನೆಯನ್ನು ಭಗವಂತ ಸ್ಪಷ್ಟವಾದ ಶಬ್ದಗಳಲ್ಲಿ ಮಾಡಿದ್ದಾನೆ ಈ ಮೊದಲೇ ಈ ಸೂಚನೆಯು.

ಯತ್ಕರೋಷಿ ಯದಶ್ನಾಸಿ ಯಜ್ಜುಹೋಷಿ ದದಾಸಿ ಯತ್ |
ಯತ್ತಪಸ್ಯಸಿ ಕೌಂತೇಯ ತತ್ಕುರುಷ್ವ ಮದರ್ಪಣಂ ||
[೯-೨೭]

> “ ಹೇ ಅರ್ಜುನ ! ನೀನು ಯಾವ ಕರ್ಮವನ್ನು ಮಾಡುವಿಯೋ,
> ಯಾವುದನ್ನು ಭೋಗಿಸುವಿಯೋ, ಯಾವುದನ್ನು ಹೋಮ
> ಮಾಡುವಿಯೋ, ಯಾವುದನ್ನು ದಾನ ಮಾಡುವಿಯೋ, ಯಾವ
> ತಪಸ್ಸನ್ನು ಮಾಡುವಿಯೋ ಅದನ್ನು ನನಗೆ ಅರ್ಪಿಸು ”

ಎಂದು ವ್ಯಕ್ತ ಮಾಡಲ್ಪಟ್ಟಿದೆ. ಇದರ ಹೆಚ್ಚಿನ ವಿವರಣೆಯನ್ನು ಒಂಬತ್ತನೆಯ ಅಧ್ಯಾಯದ ಕೊನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಹಾಗೂ ಹದಿನೆಂಟನೆಯ ಅಧ್ಯಾಯದ ೬೫ನೇ ಶ್ಲೋಕದಲ್ಲಿ ಮಾಡಲಾಗಿದೆ. ನನ್ನಲ್ಲಿ ಮನಸ್ಸುಳ್ಳ ಭಕ್ತನು, ನನ್ನನ್ನು ಪೂಜಿಸುವವನು, ನನ್ನನ್ನು ನಮಸ್ಕರಿಸುವವನು, ನನ್ನನ್ನೇ ಉತ್ತಮ ಗತಿಯೆಂದು ತಿಳಿದುಕೊಂಡು ನನ್ನಲ್ಲಿ ಮನಸ್ಸನ್ನಿರಿಸಿದರೆ ನನ್ನನ್ನೇ ಹೊಂದುವನು ' ಎಂದು ಭಗವಂತನು ಹೇಳಿದ್ದಾನೆ. 'ಇಂಥ ಭಕ್ತ ನೀನಾಗು. ನನ್ನ ಪ್ರೀತಿಗೊಸ್ಕರವಾಗಿಯೇ ಯಜ್ಞ ಮಾಡು' ನನಗೆ ನಮಸ್ಕಾರ ಮಾಡು, ಅಂದರೆ ನನ್ನನ್ನು ನೀನು ಹೊಂದಿಯೇ ತೀರುವೆ, ಎಂದು ಪ್ರತಿಜ್ಞೆ ಮಾಡಿದ್ದಾನೆ. ಇಂಥ ಭಕ್ತನು ಅವನ ಪ್ರೀತಿಗೆ ಪಾತ್ರನಾಗುತ್ತಾನೆ. ಪ್ರಾಪಂಚಿಕ ವಿಷಯಗಳಲ್ಲಿ ಮನಸ್ಸನ್ನಿರಿಸಿದರೆ ಕ್ಷಣಿಕ ತೃಪ್ತಿ ದೊರೆತರೂ ಶಾಶ್ವತವಾದ ಶಾಂತಿ ದೊರೆಯಬೇಕಾದರೆ ಮನಸ್ಸು ಭಗವಂತನಲ್ಲಿ ಕೇಂದ್ರೀಕೃತವಾಗಬೇಕು ನಿಜವಾದ ಭಕ್ತನು ತಾನು ಮಾಡುವ ಕರ್ಮಗಳನ್ನೆಲ್ಲ ಭಗವಂತನ ಸೇವೆಯೆಂದು ಭಾವಿಸಿ ಅವನಿಗೆ ಅರ್ಪಿಸಬೇಕು. ಅಹಂಭಾವವನ್ನು ತೊರೆದು ಭಗವಂತನೇ ತನಗೆ ಗತಿಯೆಂದು ಅರಿತು ನಮ್ರತೆಯಿಂದ ತಲೆಬಾಗಬೇಕು. ಹೀಗೆ ನಡೆದುಕೊಂಡರೆ ವ್ಯಕ್ತಿ

ಪ್ರತಿಷ್ಠೆಗೆ ಧಕ್ಕೆ ಬರುವದೆಂದು ತಿಳಿಯುವದು ಸರ್ವಥಾ ತಪ್ಪು ಇದೇ ಈ ಎರಡು ಶ್ಲೋಕಗಳ ಮತಿತಾರ್ಥ.

ಹೀಗೆಲ್ಲ ಹೇಳಿ ಮುಂದೆ " ಎಲ್ಲ ಧರ್ಮಗಳನ್ನೂ ಪರಿತ್ಯಜಿಸಿ ನನಗೇ ಶರಣು ಬಾ, ಎಲ್ಲ ಪಾಪಗಳಿಂದ ನಿನ್ನನ್ನು ಮುಕ್ತನನ್ನಾಗಿ ಮಾಡುವೆ. ದುಃಖಿಸಬೇಡ" ಎಂದು ಹೇಳಿದುದು ಅರ್ಥಪೂರ್ಣವಾಗಿದೆ. ' ಸರ್ವಧರ್ಮಾನ್ ಪರಿತ್ಯಜ್ಯ ' ಎಂದು ಪ್ರಾರಂಭವಾಗುವ ಶ್ಲೋಕದ ಅರ್ಥವನ್ನು ಕೆಲವರು ವಿಚಿತ್ರವಾಗಿ ಮಾಡಿದ್ದನ್ನು ನೋಡುತ್ತೇವೆ. " ಸರ್ವ ಕರ್ಮಗಳನ್ನು [ಧರ್ಮಗಳನ್ನು] ಪೂರ್ಣವಾಗಿ ತ್ಯಜಿಸಿ ತಾನೇ ಪರಮಾತ್ಮನೆಂಬ ಅದ್ವೈತ ಭಾವದಿಂದ ನಡೆಯಬೇಕೆಂಬುದು ಅವರ ದೃಷ್ಟಿಯಲ್ಲಿ ಈ ಶ್ಲೋಕದ ಅರ್ಥ. " ಶರಣಾಗತಿಯ ವಿಚಾರ ಅದ್ವೈತ ಭಾವಕ್ಕೆ ಹೊಂದುವದಿಲ್ಲ "ಪರಮಾತ್ಮನ ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಮಾಡುವ ಯಜ್ಞ-ರೂಪವಾದ ಕರ್ಮ, ಭಕ್ತಿ, ನಮಸ್ಕಾರಗಳನ್ನು ಆಚರಿಸಬೇಕೆಂದೂ ಇವು ಪರಮಶ್ರೇಯಸ್ಸಿಗೆ ಸಾಧನವೆಂದೂ ಹೇಳಿ ಮುಂದಿನ ಶ್ಲೋಕದಲ್ಲಿಯೇ ಅವುಗಳಿಗೆ ಪೂರ್ಣ ವಿರೋಧಿ ಮಾತುಗಳನ್ನು ಕೃಷ್ಣನು ಹೇಳಿದ್ದಾನೆಂದು ತಿಳಿಯುವದು ವಿಸಂಗತಿಯ ಪರಮಾವಧಿಯು." ಎಲ್ಲ ಧರ್ಮಗಳನ್ನೂ ಬಿಡಬೇಕೆಂಬ ಅರ್ಥ ತೋರುತ್ತಿದ್ದರೂ ಕರ್ಮಾಚರಣೆಗಳ, ಸ್ವಧರ್ಮಾಚರಣೆಗಳ ಬಗ್ಗೆ ಗೀತೆಯಲ್ಲಿ ಬರುವ ವಿಚಾರಗಳಿಗೆ ಈ ತೋರಿಕೆಯ ಅರ್ಥ ಹೊಂದುವದಿಲ್ಲ. ಆದ್ದರಿಂದ ಸ್ವರ್ಗಾದಿ ನಶ್ವರ ಫಲೋದ್ದೇಶಕವಾದ, ಇತರ ದೇವತೋದ್ದೇಶಕವಾದ ಕರ್ಮಗಳನ್ನು ಬಿಡಬೇಕೆಂದು ಇದರ ತಾತ್ಪರ್ಯವು. ಭಗವಂತನೆಡೆಗೆ ಒಯ್ಯುವ ಕರ್ಮವು ನಿಷ್ಕಾಕ ಕರ್ಮವು. ಇತರ ಕಾಮ್ಯಕರ್ಮಗಳು ವ್ಯರ್ಥವಾದ್ದರಿಂದ ಅವನ್ನು ಬಿಡಬೇಕು. ಸರ್ವಧರ್ಮಗಳ ತ್ಯಾಗವೆಂದರೆ ವ್ಯರ್ಥವಾದ ಕರ್ಮಗಳನ್ನು ಬಿಡುವದು ಮತ್ತು ಫಲಾಪೇಕ್ಷೆಯಿಂದ ಕೂಡಿದ ಧರ್ಮಕರ್ಮಗಳನ್ನು ಬಿಡುವದೆಂದು ತಿಳಿಯಬೇಕು.

ಇಂಥ ಕರ್ಮಗಳನ್ನು ಪರಿತ್ಯಜಿಸಿ ಭಗವಂತನಿಗೆ ಸಂಪೂರ್ಣವಾಗಿ ಶರಣು ಹೋಗಬೇಕು. ಶರಣಾಗತಿಯಲ್ಲಿ ಭಕ್ತಿಯ ಪರ್ಯವಸಾನ ಆಗಬೇಕು. ಶರಣಾಗತರನ್ನು ರಕ್ಷಿಸುವ ಹೊಣೆ ತನ್ನದು ಎಂಬ ಪ್ರತಿಜ್ಞೆ ಭಗವಂತ ಮಾಡಿದ್ದಾನೆ. ಭಕ್ತ ಭಗವಂತನಲ್ಲಿ ಮನಸ್ಸನ್ನು ಕೇಂದ್ರೀಕರಿಸಿ, ತಾನು ಮಾಡುವ ಎಲ್ಲ ಕರ್ಮಗಳನ್ನು ಭಗವಂತನಿಗೆ ಅರ್ಪಿಸಿ, ಭಗವಂತನೆಡೆಗೆ ಒಯ್ಯದ ಕರ್ಮ ಅಥವಾ ಧರ್ಮಗಳನ್ನು ತ್ಯಜಿಸಿ ಅವನಿಗೆ ಶರಣು ಹೋದಾಗಲೇ ಶಾಶ್ವತ ಶಾಂತಿ, ಪರಮಾತ್ಮನ ಪ್ರೀತಿ ಹಾಗೂ

ರಕ್ಷಣೆಗಳು ಲಭ್ಯವಾಗುತ್ತವೆ. ಇಂಥ ಭಕ್ತನಿಗೆ ಅಳಿವಿಲ್ಲ. ಪರಮಾತ್ಮನಿಗೆ ಶರಣು ಹೋಗಿ ಶಾಂತಿಯನ್ನು ಅನುಭವಿಸುವದೆಂದರೆ ಇಡೀ ದಿನ ಶ್ರಮವಹಿಸಿ ಕೆಲಸ ಮಾಡಿ ವಿಶ್ರಾಂತಿ ಪಡೆದು ಸಮಾಧಾನ ಅನುಭವಿಸಿದಂತೆ ಎಂದು ಶ್ರೀ ರಾಮಕೃಷ್ಣ ಪರಮಹಂಸರು ಮಾರ್ಮಿಕವಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.

ಶರಣಾಗತವತ್ಸಲನಾದ ಪರಮಾತ್ಮನು ಶರಣಾಗತರನ್ನು ಸರ್ವಪಾಪಗಳಿಂದ ಮುಕ್ತರನ್ನಾಗಿ ಮಾಡುವದಾಗಿ ಆಶ್ವಾಸನೆ ಕೊಟ್ಟಿದ್ದಾನೆ. ಆದ್ದರಿಂದ ಅವರು ತಮ್ಮ ಪಾಪಕರ್ಮಗಳಿಂದ ತಮಗೆ ನರಕಾದಿ ಅನರ್ಥಪ್ರಾಪ್ತಿಯಾಗುವದೆಂದು ದುಃಖ ಪಡುವ ಕಾರಣವಿಲ್ಲ. ಶರಣಾಗತಿಯು ಪಾಪ-ವಿಮೋಚನೆಗೆ ಕಾರಣವಾಗುತ್ತದೆ.

ನ ಮೇ ಭಕ್ತ : ಪ್ರಣಶ್ಯತಿ

ಶ್ರೀ ಎಸ್. ಕೆ. ಜೋಶಿ ಬಿ.ಎ.ಡಿ.ಎಡ್.

ನನ್ನ ಭಕ್ತನಿಗೆ ಅಳಿವಿಲ್ಲ ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮ ಹೇಳಿದ ಮಾತು. ಅರ್ಜುನನಿಗೆ ಅರುಹಿದ ಮಾತಿದು. ಅರ್ಜುನ ನಿಮಿತ್ತ ಮಾತ್ರ. ಅವನನ್ನು ನಿಮಿತ್ತನನ್ನಾಗಿ ಮಾಡಿ ಅಚ್ಯುತ ಅವನಿಗೆಲ್ಲ ಉಪದೇಶ ಮಾಡಿದ. ತಿಳಿದವರು ತಮಗೆ ಹೇಳಿದ ಮಾತೆಂದರು; ತಿಳಿಯದವರು ಅಂಜಿನಿಂತ ಅರ್ಜುನನಿಗೆ ತಿಳಿಸಿ ಹೇಳಿದ ಮಾತೆಂದರು.

" ಸೇನಯೋರುಭಯೋರ್ಮಧ್ಯೇ ರಥಂ ಸ್ಥಾಪಯ ಮೇ ಅಚ್ಯುತ " ಉಭಯ ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ನನ್ನ ರಥವನ್ನು ನಿಲ್ಲಿಸು ಎಂದು ಹೇಳಿದ ಅರ್ಜುನ ಯುದ್ಧ ಮಾಡಲಾರೆನೆಂದು ಬಿಲ್ಲು ಬಾಣಗಳನ್ನೆಸೆದು ಸ್ವಸ್ಥ ಕುಳಿತ. ಅರ್ಜುನ ಅಂಜಿ ಕುಳಿತುಕೊಳ್ಳಲಿಲ್ಲ; ಸ್ವಬಾಂಧವರ ಮೇಲಿನ ಅನುಕಂಪದಿಂದ ಕುಳಿತನು. ಧರ್ಮಾಧರ್ಮ ತಿಳಿಯದು, ನಿನ್ನ ಶಿಷ್ಯನಾಗಿದ್ದೇನೆ. ನೀನೇ ನನಗೆ ತಿಳಿಹೇಳು ಅಂಗಲಾಚಿ ಬೇಡಿದ ಅರ್ಜುನ. ಶಿಷ್ಯನೆಂಬ ಭಕ್ತಿಯಿಂದ ಬೇಡಿದ ಅರ್ಜುನನಿಗೆ ಅಭಯವಚನವನ್ನಿತ್ತ ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮ.

ಸಕಲ ಮಾನವ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ಶ್ರೀ ಕೃಷ್ಣ ಭಗವದ್ಗೀತೆಯನ್ನು ಹೇಳಿದ್ದಾನೆ. ಕೇವಲ ಪಾರ್ಥನೊಬ್ಬನಿಗೆ ಪಾಠ ಹೇಳಿ ಕೊಡಬೇಕಾಗಿದ್ದರೆ ಇಷ್ಟು ದೀರ್ಘ ಉಪದೇಶ ಬೇಕಾಗಿರಲಿಲ್ಲ. " ನೀನು ಯುದ್ಧ ಮಾಡು; ನಾನಿದ್ದೇನೆ. " ಸಂಕ್ಷಿಪ್ತದಲ್ಲಿ ತಿಳಿಸಿ ಅವನನ್ನು ಯುದ್ಧದಲ್ಲಿ ತೊಡಗಿಸಬಹುದಿತ್ತು. ಯುದ್ಧಮಾಡೆಂದು ಸ್ವಲ್ಪ ವಿವರಿಸಿ ಹೇಳಿದ್ದರೂ ಅದೊಂದು ವೀರರಸ ಪ್ರಧಾನವಾದ ಕಾವ್ಯವಾಗುತ್ತಿತ್ತೇ ಹೊರತು ಮಹಾತತ್ತ್ವವನ್ನು ಹೊತ್ತ ಸಾರ್ವಕಾಲಿಕವಾದ ಭಗವಂತನ ಗೀತೆಯಾಗುತ್ತಿರಲಿಲ್ಲ. ಅರ್ಜುನನಂತೆ ಸಂಶಯತಾಳಿದ ಮಾನವನಿಗೆ

ಜೀವನದಲ್ಲಿ ದಾರಿದೀಪ ಆಗಲಿ ಎಂಬ ಅಭಿಲಾಷೆಯಿಂದ ಅಂದು ಪರಮಾತ್ಮ ಗೀತಾತತ್ತ್ವವನ್ನು ಬೋಧಿಸಿದ. ಮಾನವ ತಾನು ಅರ್ಜುನನಾಗಿ ಗೀತೆಯನ್ನು ಓದಬೇಕು. ಆಂದಾಗ " ಸ್ಥಿತೋಸ್ಮಿ ಗತಸಂದೇಹಃ " ಸಂಶಯವು ನನ್ನಿಂದ ದೂರವಾಯಿತು ಎನ್ನುವ ಬಲ ಬರುತ್ತದೆ.

ಈ ಬಲ ಬರಬೇಕಾದರೆ ಭಕ್ತಿ ಉತ್ಪನ್ನವಾಗಬೇಕು. ದೇವಸಾಮೀಪ್ಯವನ್ನು ಪಡೆಯುವ ಅನೇಕ ಮಾರ್ಗಗಳಲ್ಲಿ ಭಕ್ತಿಮಾರ್ಗವೂ ಒಂದು ಈ ಮಾರ್ಗ ಸುಲಭ ಎಂದು ಹಲವರ ಮತ. ಇನ್ನುಳಿದ ಮಾರ್ಗದಷ್ಟೇ ಕಠಿಣ ಎಂಬ ಅಭಿಪ್ರಾಯ ಕೆಲವರದು. ನೇರವಾಗಿ ಹಿಡಿದಾಗ ಎಲ್ಲವೂ ಸರಳ. ಹಾದಿಯನ್ನು ತಿಳಿದು ನಡೆಯಬೇಕು. ತಿಳಿಯದೇ ಹಾದಿಯನ್ನು ತುಳಿಯಬಾರದು.

ಭಗವಂತನ ಭಕ್ತನಾಗುವ ಮಾರ್ಗ ಹಿಡಿಯಬೇಕು. ಆಗ ಆತ ನಮ್ಮ ರಕ್ಷಕನಾಗುತ್ತಾನೆ. ಜೀವನ ಪಥದಲ್ಲಿ ನಮ್ಮನ್ನು ಸುಖ ಶಾಂತಿಯಿಂದ ಮುನ್ನಡೆಸುತ್ತಾನೆ.

ಭಗವದ್ಭಕ್ತನಾಗಲು ಅವನ ನಾಮಸ್ಮರಣೆ ಅವಶ್ಯ. ಅವನ ಚಿಂತನೆ ಅನಿವಾರ್ಯ.

ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋ ಮಾಂ ಯೇ ಜನಾಃ ಪರ್ಯುಪಾಸತೇ ।
ತೇಷಾಂ ನಿತ್ಯಾಭಿಯುಕ್ತಾನಾಂ ಯೋಗಕ್ಷೇಮಂ ವಹಾಮ್ಯಹಂ ॥
IX-22

ಯಾರು ನನ್ನನ್ನು ಅನನ್ಯ ಭಕ್ತಿಯಿಂದ ಪೂಜಿಸುವರೋ ಅವರ ಯೋಗಕ್ಷೇಮವನ್ನು ನಾನು ನೋಡಿಕೊಳ್ಳುತ್ತೇನೆ.

ದೇವನು ತನ್ನ ಭಕ್ತರ ಸಂಪೂರ್ಣ ಹೊಣೆಯನ್ನು ಹೊತ್ತುಕೊಳ್ಳುತ್ತಾನೆ. ಇಷ್ಟು ಆಶ್ವಾಸನೆಯನ್ನು ಕೊಟ್ಟರೂ ಜನರು ಇನ್ನೂ ಮುಕ್ತ ಮನಸ್ಸಿನಿಂದ ದೇವನೆಡೆಗೆ ನಡೆದಿಲ್ಲ ಇದಕ್ಕೆ ಕಾರಣ ಅಜ್ಞಾನವೂ ಅಲ್ಲ; ಅಹಂಕಾರವೂ ಅಲ್ಲ; ಮನೋದೌರ್ಬಲ್ಯ. ಮನವನ್ನು ದೇವನಲ್ಲಿ ಕೇಂದ್ರೀಕೃತ ಮಾಡಲು ಅಷ್ಟು ಸುಲಭವಲ್ಲ. ಅರ್ಜುನನಿಗೂ ಈ ಸಮಸ್ಯೆ ಒದಗಿತ್ತು.

ಚಂಚಲಂ ಹಿ ಮನ; ಕೃಷ್ಣ ಪ್ರಮಾಥಿ ಬಲವದ್‌ದೃಢಮ್ ।
ತಸ್ಯಾಹಂ ನಿಗ್ರಹಂ ಮನ್ಯೇ ವಾಯೋರಿವ ಸುದುಷ್ಕರಮ್ ॥

VI-34

ಮನವು ಚಂಚಲವೂ ಹಿಡಿತಕ್ಕೆ ಸುಲಭವಾಗಿ ಒಳಪಡದ್ದೂ ಆಗಿರುತ್ತದೆ. ಗಾಳಿಯನ್ನು ಹಿಡಿಯಲು ಹೋವಷ್ಟು ಕಠಿಣವೆನಿಸಿದೆ.

ಮನೋನಿಗ್ರಹ ಇಲ್ಲದೆಯೇ ಭಕ್ತಿ ಬಾರದು. ಮನಕ್ಕೆ ಹತ್ತಾರು ಚೇಷ್ಟೆಗಳ ಅತ್ತಿತ್ತ ಆಲೆದಾಡುವ ಮನಸ್ಸನ್ನು ಮನುಷ್ಯನು ಮೊದಲು ತನ್ನ ಆಧೀನದಲ್ಲಿಟ್ಟುಕೊಳ್ಳಬೇಕು. ನಂತರ ಭಗವಂತನ ಆಧೀನಕ್ಕೆ ಒಪ್ಪಿಸಬೇಕು. ಆಗ ದೇವನು ಭಕ್ತರ ಉದ್ಧಾರಕ್ಕಾಗಿ ಟೊಂಕಕಟ್ಟಿ ನಿಲ್ಲುತ್ತಾನೆ. ಇವನು ಎಡವದಂತೆ ಆವನು ನೋಡಿಕೊಳ್ಳುತ್ತಾನೆ. ಇವನೂ ಎಡವಿದರೂ ಆತ ಎತ್ತುತ್ತಾನೆ. ಭಕ್ತನ ಜೀವನ ಅಡೆತಡೆಯಲ್ಲದೆ ಸಾಗಲು ಅನುಗ್ರಹಿಸುತ್ತಾನೆ. ದೇವನ ನಾಮಸ್ಮರಣೆಗೆ ಮನವು ಹದವಾಗಬೇಕು. ಇಂಥ ಮನಸ್ಸಿಲ್ಲದೇ ಮಾಡಿದ ನಾಮಸ್ಮರಣೆ ಕೇವಲ ನಟನೆಯಾಗುತ್ತದೆ. ಜನ ಮೆಚ್ಚಬಹುದು; ಜಗನ್ನಿಯಾಮಕ ಮೆಚ್ಚಲಾರನು. ಬಾಯಿ ದೇವರ ಹೆಸರು ಹೇಳಿದರೆ ಮನ ಭವದ ಜಂಜಾಟದಲ್ಲಿ ತೊಡಗಿರುತ್ತದೆ. ಅದಕ್ಕಾಗಿ ಮನಸ್ಸನ್ನು ಆಧೀನದಲ್ಲಿಟ್ಟುಕೊಳ್ಳಬೇಕು. ಇದೇ ದೊಡ್ಡ ತಪವು. ಹಾಗಾದರೆ ಮನಸ್ಸನ್ನು ಹೇಗೆ ಸಂಯಮದಲ್ಲಿಟ್ಟುಕೊಳ್ಳಬೇಕು ? ಈ ಪ್ರಶ್ನೆಗೆ ಪರಮಾತ್ಮನೆ ಉತ್ತರಿಸುತ್ತಾನೆ. ಸಕಲರ ಶಂಕೆಯನ್ನು ಆತನೇ ಪರಿಹರಿಸುತ್ತಾನೆ.

ಅಸಂಶಯಂ ಮಹಾಬಾಹೋ ಮನೋದುರ್ನಿಗ್ರಹಂ ಚಲಮ್ ।
ಅಭ್ಯಾಸೇನ ತು ಕೌಂತೇಯ ವೈರಾಗ್ಯೇಣ ಚ ಗೃಹ್ಯತೇ ।

VI-35

ಮನ ಚಂಚಲವಾದುದು ಮತ್ತು ಆಧೀನದಲ್ಲಿಡಲು ದುಸ್ತರವಾದುದು. ಸತತ ಯತ್ನದಿಂದಲೂ ಆದನ್ನು (ಮನವನ್ನು) ನಿಗ್ರಹಿಸಬಹುದು.

ಮನವನ್ನು ಆಧೀನದಲ್ಲಿಡಲು ಯತ್ನವು ಅವಶ್ಯವೆಂದಂತಾಯಿತು. ಇಂದ್ರಿಯಗಳನ್ನಾಕರ್ಷಿಸುವ ವಸ್ತುಗಳಲ್ಲಿ ಅನಾಸಕ್ತಿಯೂ ಬರಬೇಕು. ತನ್ನ ಇಷ್ಟ ದೇವತೆಯಲ್ಲಿ ಮನ ಸ್ಥಿರಗೊಳ್ಳಬೇಕಾದರೆ ಮನಕ್ಕೆ ಮೊದಲು ತರಬೇತಿ ಬೇಕು. ಇಂತಹ ತರಬೇತಿಯಿಲ್ಲದೆ ದೇವತಾಧ್ಯಾನ ಬರಿ ಬಕಧ್ಯಾನವಾದೀತು. ಬಕದ ಧಾನ-

ವಾಗಬಾರದು; ಬಕದ ಮಾತಾಗಬಾರದು. ಸ್ಥಿರಮನದ ಭಕ್ತಿಯಾಗಬೇಕು. ಭಕ್ತಿ ಶಕ್ತಿಯುತವಾದಾಗ ಭಗವಂತ ಭೂಮಿಗಿಳಿದು ಬಂದು ಶಿಷ್ಟರ ಸಂರಕ್ಷಣೆ ಮಾಡುವನು "ನ ಮೇ ಭಕ್ತ: ಪ್ರಣಶ್ಯತಿ" ಎಂಬ ಮಾತನ್ನು ನಿದರ್ಶನಕ್ಕೆ ತಂದುಕೊಡುವನು. ಇಷ್ಟು ಸ್ಪಷ್ಟವಾಗಿ ದೇವವಾಣಿ ಇದ್ದರೂ ಮಾನವ ಇನ್ನೂ ಅದರ ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಿಲ್ಲ.

ದೇವ ಹೇಳಿದುದೇ ಬೇರೆ, ಮಾನವ ತಿಳಿದುಕೊಂಡದ್ದೇ ಬೇರೆ ಎಂಬ ಸ್ಥಿತಿಯೇ ಹೆಚ್ಚಾಗಿ ಕಂಡು ಬರುವಂತೆ ಅನಿಸುತ್ತದೆ.

ಉದ್ಧರೇದಾತ್ಮನಾತ್ಮಾನಂ ನಾತ್ಮಾನಮವಸಾದಯೇತ್ ।
ಆತ್ಮೈವ ಹ್ಯಾತ್ಮನೋ ಬಂಧುರಾತ್ಮೈವ ರಿಪುರಾತ್ಮನ: ॥
VI-5

ಮನುಜ ತನ್ನ ಉದ್ಧಾರವನ್ನು ತಾನು ಮಾಡಿಕೊಳ್ಳಬೇಕು. ತನ್ನ ಅಧೋಗತಿಯನ್ನು ತಾನು ಮಾಡಿಕೊಳ್ಳಬಾರದು. ತನ್ನ ಮಿತ್ರನೂ ತಾನೆ, ತನ್ನ ಶತ್ರುವೂ ತಾನೆ.

ತನ್ನ ಕೃತಿಯೇ ತನ್ನ ಆಗುಹೋಗುಗಳಿಗೆ ಕಾರಣ. ಬಾಹ್ಯಾಕೃತಿಗೂ ಆಂತರಿಕ ಮನಕ್ಕೂ ಹೊಂದಿಕೆಯಾಗಬೇಕು. ಅಲ್ಲಿ ಹೊಂದಾಣಿಕೆ ಇಲ್ಲದಿದ್ದರೆ ಎಲ್ಲವೂ ಬುಡಮೇಲು. ಜನ ಮೆಚ್ಚಲೂ ಬೇಕು, ಮನ ಮೆಚ್ಚಲೂ ಬೇಕು. "ಮನಃ ಪೂತಂ ಸಮಾಚರೇತ್" ಎಂದು ಹಿರಿಯರು ಹೇಳುತ್ತಾರೆ. ಮನದಿಂದ ಪವಿತ್ರನಾಗಿರಬೇಕು. ದೇವ ಮೆಚ್ಚುವ ಮಾರ್ಗವಿದು. ದೇವ ಮೆಚ್ಚಿದ ಜನ್ಮ ಸಾರ್ಥಕ ಹಾಗೂ ಧನ್ಯ. ಇಂತಹ ಧನ್ಯರ ಯೋಗಕ್ಷೇಮವನ್ನು ದೇವ ನೋಡುತ್ತಾನೆ. ಗುಡಿಗೆ ಹೋದುದನ್ನು ಜನ ನೋಡಬಹುದು. ನಾವು ಉಚ್ಚರಿಸಿದುದನ್ನು ಜನ ಕೇಳಬಹುದು. ಅಂತರಂಗ ಶುದ್ಧಿಯನ್ನು ಮನ ಅರಿಯಬಲ್ಲದು. ಆ ಪರಮಾತ್ಮ ತಿಳಿಯಬಲ್ಲ. ಈ ತಿಳುವಳಿಕೆ ಮೂಡಿದರೆ ದೇವ ಭಕ್ತನಲ್ಲಿಯೇ ಬಂದು ಯೋಗಕ್ಷೇಮ ವಹಿಸಬಲ್ಲ. ಭಕ್ತಿಯ ಬೀಜವನ್ನು ಬಿತ್ತಬೇಕೇ ಹೊರತು ಭಯದ ಬೀಜವನ್ನಲ್ಲ. ಇಂದು ಭಯವೇ ಭಕ್ತಿಯಾಗಿದೆ ಭಕ್ತಿಯೇ ಲುಪ್ತವಾಗಿದೆ. ಭಯ ಮತ್ತು ಭಕ್ತಿಯ ತಾರತಮ್ಯ ತಿಳಿದಾತನೇ ಪ್ರಜ್ಞಾವಂತ.

ಭಯದಲ್ಲಿ ಸ್ವಾರ್ಥವಿದೆ, ಭಕ್ತಿಯಲ್ಲಿ ಜ್ಞಾನವಿದೆ. ದೇವ ಅಂಜಿಸುವ ವ್ಯಕ್ತಿಯಲ್ಲ ರಂಜಿಸುವ ಶಕ್ತಿ. ಶಕ್ತಿಯನ್ನರಿತು ಪೂಜಿಸಿದರೆ ಮುಕ್ತಿ. ಮುಕ್ತಿ ಬಯಸುವ ಮನುಷ್ಯ ಈ ಯುಕ್ತಿಯನ್ನು ತಿಳಿಯಬೇಕು. ತಿಳಿದವರ ಬಳಿಗೆ ಪರಮಾತ್ಮ ಇಳಿದ, ಬರುವ, ಬಂದು ರಕ್ಷಿಸುವ.

ಸಮೋಽಹಂ ಸರ್ವಭೂತೇಷು ನ ಮೇ ದ್ವೇಷ್ಯೋಽಸ್ತಿ ನ ಪ್ರಿಯಃ ।
ಯೇ ಭಜಂತಿ ತು ಮಾಂ ಭಕ್ತ್ಯಾ ಮಯಿತೇ ತೇಷು ಚಾಪ್ಯಹಮ್ ॥
IX-29

ನಾನು ಎಲ್ಲ ಪ್ರಾಣಿಗಳನ್ನು ಸಮನಾಗಿ ಕಾಣುವವನು. ಯಾರ ಮೇಲೆಯೂ ದ್ವೇಷವಿಲ್ಲ; ಪ್ರೀತಿಯಿಲ್ಲ. ಯಾರು ಭಕ್ತಿಯಿಂದ ನನ್ನನ್ನು ಪೂಜಿಸುವರೋ ಅವರಲ್ಲ ನಾನಿದ್ದೇನೆ. ನನ್ನಲ್ಲಿ ಅವರಿದ್ದಾರೆ.

ನಮ್ಮಲ್ಲಿ ಭಕ್ತಿ ಬಾರದ ಹೊರತು ಪರಮಾತ್ಮನನ್ನು ಕಾಣುವ ಶಕ್ತಿ ಬಾರದು. ಆ ಶಕ್ತಿಯಿಲ್ಲದೆಯೇ ನಾವು ಚಡಪಡಿಸಿದರೆ ವ್ಯರ್ಥ ಪರಿಶ್ರಮ ಎನಿಸುವದು. ನಮ್ಮ ಯೋಗಕ್ಷೇಮದ ಹೊಣೆಯನ್ನು ಆತನ ಮೇಲೆ ಹೊರಿಸಬೇಕಾದರೆ ಅವನೊಡನೆ ನಾವು ಸಖ್ಯ ಬೆಳೆಸಬೇಕು. ಸಖ್ಯ ಬೆಳೆಸಲು ಸಮೀಪ ಹೋಗಬೇಕು. ಸಮರ್ಪಣ ಭಾವ ಬರಬೇಕು.

ಯತ್ಕರೋಷಿ ಯದಶ್ನಾಸಿ ಯಜ್ಜುಹೋಷಿ ದದಾಸಿ ಯತ್ ।
ಯತ್ತಪಸ್ಯಸಿ ಕೌಂತೇಯ ತತ್ಕುರುಷ್ವ ಮದರ್ಪಣಮ್ ॥
IX-27

ನೀನು ಮಾಡುವದನ್ನು, ತಿನ್ನುವದನ್ನು, ಕೊಡುವ ಹವಿಸ್ಸನ್ನು ಮಾಡುವ ದಾನವನ್ನು ತಪವನ್ನು ನನಗರ್ಪಿಸು.

ದೇವಗರ್ಪಿತ ಭಾವನೆಯಿಂದ ಮಾಡುವ ಕೃತಿಗಳಿಗೆ ಪಾಪ-ಲೇಪವಿಲ್ಲ. ಕಾರಣ ಅವನ ಸ್ಮರಣೆ ಕೆಟ್ಟದ್ದನ್ನು ಮಾಡಕೊಡಲಾರದು. ಸ್ವಾರ್ಥ ಸಮೀಪ ಸುಳಿಯಲಾರದು. ಸ್ವಾರ್ಥವೇ ಪರಮಾತ್ಮ ಸಾಧನೆಗೆ ಆತಂಕ. ಇದು ಇಲ್ಲವಾದ ಬಳಿಕ ಪರಮಾರ್ಥವೇ ನೇರ ಗುರಿ.

ವ್ಯಕ್ತಿಯ ಜೀವನದಲ್ಲಿ ಈ ಬದಲಾವಣೆ ಉಂಟಾದರೆ ಅವನೇ ನಿಜವಾದ ಭಕ್ತ. ಭಕ್ತಿಗೆ ಮೆಚ್ಚುವ ದೇವ ಭಕ್ತನ ನಾಶಕ್ಕೆ ಆಸ್ಪದವನ್ನಿಯದೇ ಸಂರಕ್ಷಿಸುತ್ತಾನೆ. ಆಗ ಇವನ ಜೀವನ ದಿವ್ಯವಾಗುತ್ತದೆ. ದಿವ್ಯ ಜೀವನಕ್ಕೆ ಈ ಇಳೆಯೇ ಸ್ವರ್ಗವಾಗುತ್ತದೆ. ಇಂತಹ ವಾತಾವರಣವನ್ನು ನಿರ್ಮಿಸಲು ಭಗವಂತನಿಗೆ ಶರಣು ಹೋಗಬೇಕು. ಭಗವದ್ಗೀತೆಯ ರಸಪಾನವನ್ನು ಸವಿಯಬೇಕು. ಭಕ್ತರ ಅಮೃತ ಭಗವದ್ಗೀತೆ.

नवे प्रकाशन

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पांढरा स्वच्छ कागद मोठा १४ पॉइंट टाईप.

प्रकाशक :
अकॅडेमी ऑफ कंपेरेटिव्ह फिलासॉफी अँड रिलिजन
बेळगांव-५९००११.

Published by : Shri J. V. Parulekar *B. A.*
Trustee & Secretary, Academy of Comparative
Philosophy and Religion-11.
Printed at : Vinayak Printing Press. 778, Tilakwadi-Belgaum.

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Publishers : Academy of Comparative Philosophy & Religion
Belgaum-590011.